

1. Aim. So <sup>get</sup> both 1<sup>st</sup> touch get church and 2<sup>nd</sup> touch = apparently done  
= finished.

2. What can we do? Conf.

- a. *Prairie' a' fultoni*.

In Standard Selections c. Pennyworth. d. Lip with soap 3<sup>rd</sup>

• dental anticipations - low for the moment.

3. 2 hr long Cope for the purpose. (Select even. sp. men with each species - no Cope, S. & L.)

a. Trig of relationships - } Good Env. to develop reputations  
} & build relationships with clients

b. Very variety. - (a) more attractive & desire work

(3) Kug. all pfeifen - > fand in roaten

To Mrs Park.

(2)  $\times$  from each of the other species.

Dwelling. Name. S. N. by. The Count. The  
is taken.

(d) Cobalt general vs. hemopoiesis function of bone marrow.

(c) Out for limited action against your own relatives.

(b) One den to receive payment & return

(2) *Male main species may be present*

(4) Point out the following features:

125 degrees on projection on the right spherical plane.

*The International Committee of Young Men's Christian Associations*

124 East 28th Street, New York.

**347 MADISON AVENUE, NEW YORK**

INDIAN WORK

*C. R. Watson*

J. K. MCCLURKIN, O. O., CHAIRMAN

PITTSBURGH, PA.

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HUDSON RIVER DAY LINE

NEW YORK CITY

THE BOARD OF TRUSTEES

OF

THE AMERICAN UNIVERSITY  
AT CAIRO

5

*Mr. Speer*

LAND TITLE BUILDING  
PHILADELPHIA, PA.

CHARLES R. WATSON,  
GEORGE INNES,  
SECRETARIES

April 1, 1920.

My dear Speer:-

I have two of your letters to acknowledge, that of March 22nd requesting a letter to Dr. Brown on the Quarter Centennial Anniversary of his Secretaryship. Let me thank you heartily for allowing me to share in this celebration.

I am in receipt also of your letter of March 6. With reference to the Interchurch Movement, I am now feeling that decisions affecting the year 1919-20 are practically closed. The representations made by a number of us, and perhaps more especially the situation itself, did avail to the extent of a reduction in the administration budget of what seems to me about \$2,000,000. This was something, even though what remained seems very large. My conclusion about the whole matter is that it was not so much a question of the expense involved, as it was a question of the policy. Once we agreed to launch out upon certain community and national spheres of influence, then the expense was purely a question of the multiplication table.

Now, my anxiety and interest turn toward next year. A committee was appointed at the last meeting, at which you were absent, which has to do with the presentation of the Movement to the annual meetings of the Churches. I am on that Committee, and you are also. I feel quite solemn about the matter. I do believe that the growth of one year has brought into being an enormous organization, far-reaching influences, wide relationships, and the discussion of many ideals, all of which it would be pathetic if they were to be ruthlessly junked.

On the one hand, I feel that the Movement needs a closer coordination with Church leadership and Church authorities and Church activities. On the other hand, I would rather see it completely blotted out than to have it so manacled and strangled by purely petty regulations that it would lose the power for leadership in any direction without the unanimous consent of all the parties on each particular issue. It is true that this year this sphere has constituted the least of our anxieties. But as we project it to another year, there might be the danger of reaction from the liberty of the present year, and a real danger of such limitation as to practically kill the Movement. I hope it may be possible for you to give some constructive thought to the outline that we should submit to the Church Assemblies this spring, as indicating the policy, organization, and relationships which the Movement should sustain during the coming year and upon which the Churches should stake their approval of it for one more year of trial and development.

Then, I must refer to the last paragraph of your letter where you give me the good news concerning which I wrote you in a former letter. I had not had before the figure of the amount for which we were included in your budget, and, as you give it in your letter, it seems to me only a further proof of the generous sympathy which I so greatly appreciate on your part and on the part of your Board toward the University project at Cairo.

Very sincerely yours,

*C. R. Watson*

*Pardon corrections*

Refer to Dr. Wm. H. Clark's - On way to town

{ J. M. Clark  
H. C. Clark,  
and V. Hart

Don't get into abandoned work. Keep to the promotional field

Work with Native Councils, Land School Council, & set them

against church organization of Nat. Council.

Get them working together. Then organize

Church itself. Don't sweep frontier church away.

Then end up with B.C. of New Mexico & S.W.

As nation & church federated

22. 11

Don't let the church win a canon action legal or force to convert them into protestant church.

Come down to a reasonable figure "around a few angle for peace & done."

Work more pressure for it to happen on legislative body and the winning of which

22. 11

Then an insurance bill kept to high birth - in all the returns of the movement

most money now going to

foreign & others is

foreign money from money is

imported money "

What is it to be a Ch.t.

1. To have a sense of dependence

A recognition that we do not have our own but Christ's

Christ views this life

This life ours, too.

The joys & fears

The trials & power of it

Are we obedient to Christ

In our character?

In our service? It was dependence.

Religion not theological but wise

2. To have a mind of acceptance

The eyes of the world - these are small & we are to use them

But our trouble must be much, not too little thinking

This is a cushion they claim & Dylan Thomas says

This security

1. This character

2. This conduct well

3. To have a heart of trust

How mere skins these

How we know

Our God is constant

How are we?

The body of women looking at

"The Country has been won from the

Going & once -> his own?

1. & in what your life is for - its completion.

2 Christ came to win you to it

Easter -

How many Birch days are remembered?

Washington. Feb. 22, 1732

How many death days? - A. Lincoln. Apr. 14, 1865

How many two Birch days -

An man who was 3 years old,

Yet Christ - all three. - Easter Ready a second Birch day.  
stands for.

### 1. Service.

A waste of doing, & being, & not being; leading (two).  
The waste, servant. - what life.

Besides the day of great service.

Two illustrate in it

#### 1. Sacrifice -

In both cases - Who saved themselves, Carter.  
Saved the man, Henry Thornton.

#### 2. Triumph. - Sanguineous dog

Due to triumph. The which who break

the Beacon like Peale a Bird

Gain its grace, the water, the sea

### 2. Life

Are dead - other grows empty.

A symbol of what we wish as far as,

What is left?

Motion? Existing? Knowledge - Stanley Thompson.

### 3. Growth.

How different it was - Body, Power over die apes or  
to master stood for this -

Shows spring

Growth -

A bad apple grows smaller!

From low to higher, good to better, by Christ

1. Jesus & work.

Going about

Teaching in the schools. place of assembly

Preaching the gospel of the Kingdom.

Healing

2. The mission of the ministers > the 12 miles from where he had worked for.

A new perception of fact that human power was the limit.

3. The feeling of impatience

Not knowledge of but a heart & spirit

Why -

Became discontented & scattered  
in things not having a Kingdom. Encouraging of private  
life for the leaders.

4. The impression made upon them regarding to others.

The poor - plenty and

The labours - few.

But completely opposite to  
the cultivation

5. The cause of alienation

1. The counsel of herpes.

2. The opposition of the mission.

1. The missionary vision came to the man who is at work for God. Already 3 & trips into his field of thought made that man not been so fluent before.
2. The vision came because of the report to him which work already existed in God.
3. The vision was effective because of the heart of compassion. Knowledge not enough.
4. He forthwith then saw the limit but was only superficially realized at this time.
5. The condition which appealed to Jesus was the spurious need of comfort & beauty.
6. The condition which appealed to Jesus was the spurious need of comfort & beauty.
7. The mission was organized however with the anthropological species. Great or small.
8. The great cry of what was to be done.
9. Yet the same were hidden & very few considered for the mission.
10. The education of Jesus was facilitated by the organization of the mission at once.
11. The mission consisted in a Sunday school from Jesus.

The Government & the Servitude of the Slave. Life  
as free but as bondservant of God. I Pet. II, 16

Free from.

2 Sin. Rom. VIII, 32, 36, Rom. VI, 18, 22, 7 Servitude - Rom VI, 20

law of sin & death Rom VIII, 2.

The world Neh. II, 12 bonds or feet "why does darkness rise".

From the freedom given

3 Rom. VIII, 36.

The liberty of the Christian life

3 Be not ensnared again Col.  
Principles > rules. Strong But Weak.

Maturity

3 Bondslaw. Paul. Newman Paul. Myself Paul.

Jesus our Master

The weight of this flesh

The dead past relives yet.

Jesus as Christ

One a rule of life

The expression of the pricing various & bondage of the  
christ. life & progression

The opinions of scholars

often bear of mandatory & non.

his. Popularity & generalised.

But what has

Theophrastus. we learn the flesh was  
stewed in the law. This is the opinion of  
"green men" now there is (and was).

Another is in the apocryphal hand

The constant intent of the prophet in action  
is that of applying it.

How many see says there is of doing it

The apocryphal pth. due to the

"Never man spake like this man

"in man was it in the former no.

"God's exorbitant." Now by way of the law."

"In centre there are the laws and commandments.

"The last third of that law, the commandments  
relative (or) are flesh

Christ does not count against the law because the  
body had its original law!

March 11, 12. The originality of goodness.

The life of Christ was a life of continual surprise.

March 5, 27 The synagogue at Capernaum.

It, 12 The paralytic -

No. 41. Who else is this, that even the wind & the sea  
has not known him?

"Now man looks like the man  
as have seen strange things today."

The expectation of all this is the originality of goodness.

We have been get. surprises again.

We can not over emphasize this.

Jesus. Eric general. Tel Dan. Aphrodite  
down the Bosphorus.

But we do not think often enough of the Spirit.

The theological speculation

The goodness is the pure creation of God in the soul.

Eric says the total expression of spiritual life

is a good expression - as there is in the word  
of Christ, this word sent.

The more I think

1. The constant intent of being sanctified now & good  
in others.

2. The zest of doing good it ourselves.

How many new ways there are of showing it!

3. This shows instant response due to innocence.  
When ready hand its originality is gone

God's originality "the synonym in thy love."

### The Threefold Sonship of the Logos

That Bachman writes - But it  
is the earthly Logos of Jesus.

What it does for us. The incarnation

### 2 The Deed of Jesus

What it does - Weary's "Deed of Kindness"  
In terms of the need from own soul

### 3 The Present Logos of Jesus

The Blood Covenant relates this to both former  
The Resurrection comes in interior,

### The Vocation of the Logos

Allowing an open door for God's incarnations.

A new mysticism - (wounds).

### 3 Why, a doctrine of the Logos.

The Confession.

Some who say Logos merely reduce it to 1 = the Deed of Jesus.

Some who say a doctrine mean 3 = the Logos of Jesus.

The fact is it is both.

Krantz - "Catechism of the Logos" p. 148

Bishop Alexander  
The testimony of the Psalms to Jesus Christ.

## Christ in the Old Testament. - Seven seals.

- I. Prophecy The seal of God - Criteria -
- 1. Amplification Detail - 333 <sup>Newark</sup> Babylon Q.
  - 2. Remoteness Malachi
  - 3. Comprehensiveness. Progressiveness
  - 4. Obscurity. Paradox <sup>Isa. 53:11</sup>. Lock-key.
  - 1. Prior to the event <sup>occurred</sup>
  - 2. Significantly most Divinest
  - 3. Particularity
  - 4. Certainty
  - 5. Writings of object.
  - 6. Amplification
  - 7. Accurate in fulfillment.

## II. Poetry. - Indirect prophecy.

Cave.  
Psalm XXII - Seven sentences on Jesus. in 600 in the Psalms.  
D. 53. <sup>Government by -</sup> <sup>Divine</sup> <sup>Prophecy</sup>.

## III. History.

- 1. Books. - progressive unfolding of great truths of salvation.  
Gen. Separation - Ex. Decr. - Lev. Society - Gen. Justice - War.
- 2. Events. - Ex. etc. Derivation of race. Sins in lands.
- 3. Persons. Adam. Abel. Noah. Abram. Isaac. Jacob. David.

## IV. Allegory.

- 1. Ritual. High Priest. Tabernacle. Terms. Forms. Ideas.
- 2. Ceremony. Lev. xvi. Paschal lamb - red kid.
- 3. Symbols. Colors. Tongue.

Progress of unfolding. Complete work.

5. Some saints, associated with the coming.
1. Resurrection of dying saint & the N. 13-18. "Shout" - another word. Commanded. - To the dead ones. & they obey. Two in bed, mice, find a - wond'rous wound. Mark's martyrs. Body not redeemed yet. - i.e. "likeness" death &
  2. Angels in living saints. & for, &c.
  3. The dominions of creation Rom. viii, 22, 23. All natures sound as minor high grand. Moon, galaxies, Night interl. of Game, Larva, Author, Virtues, little birds & cockatoos - African Rosie chied or small snakes.
  4. Deliverance & restoration of Israel. Isa. xi, 11. Jer. xxxi, 31-34. Ezekiel xxviii, 1-14. Dan. viii, 9x; x1. Rom. xi. Stone, the Gates Glare, British Head. - grinding. The few. Relativity.

The Lord's Coming & Importance Titus II, 12

1. Prominence of this hope in Prop. of N.J.

Richerelle - uses in every 30 Sermons. - 318 rep.: who had

100 practical applications of it in U.S. Pastor Doctor Johnson

2. Death & Coming not identical.

Death not underestimated. I Cor III, 21. Death is an execution

Victory over it. High example. Little cloudy years. wayward

ProBrown of Scotland. Napoleon C "I am immortas

thee my work is done" to the dead of God. "Peace in the S."

Phi. I, 23; ProBryson says: 4 Cor. V, 6, 8. Jno. XXI, 21.

3. The coming person - visible.

In a sense he comes at judgment. Jerusalem.

Phenomena accompanying him see Acta. XII, 13.

Matt. XXIV, 30; XXVI, 64; Luke XXI, 27; Rev. 1, 7; Acts I, 11.

"The cloud": the celestial cloud. - darkness, now, transfiguration.

4. Some of the practical uses made of this hope in the scriptures.

1. To promote watchfulness. Matt. XXIV, 42, 44, 46, 48, 51.

2. Holiness or purity. Col. III, 1-5; ProNewton & myself. 2 days.

I Jno. VI, 2, 3.

3. Fidelity, stability, endurance. Matt. XXV, 19 - herbs & IX, 2 -

4. Ministerial faithfulness. II Tim. IV, 1, 2; 1 Cor. V, 1.

5. Present not judgment, I Cor. V, 8; Present law 1 Cor. VI, 1-5.

Opposites? Rom. I, 1.

1. One who saw Christ I Cor.
2. One who had his communication from Christ directly Gal. I, 1. Pro. X, 16
3. witness of Christ. resurrection Act. 1, 22. I Cor. X, 15
4. Inspired. Gal. I, 12.
5. Power to work miracles II Cor. XI, 12
6. Supreme authority Pro. X, 23. II Peter III, 2, I Cor. V, 4-5.
7. Founded the church I Cor. III, 10 Eph. II, 20.

Parts: - Roman. Key - The Righteousness of God.  
1-11. Doctrinal. Chapt. I, 16, 17 points.  
12-16 Practical.

What is R. of God. or from

1. Not the attribute of justice.
2. Not inherent righteousness in the sinner. III, 22,
3. In Christ.

Job in Job.

1. A person - speaks to. In N. J. has 28 trials each trying  
of his power & malice - Only 5 times about in O.J.
2. Powers. - lightning etc. Proof of the power of the air
3. Opp. to God's people - subordinates.

# Christ's Second Coming. Pro. xiv, 3.

Neglect of prophecy. Rev. I, 3; xxii, 7 & Peter I, 19

1. Promises of his coming. Pro. xiv, 28; Christ. Acts I, 11.

Apostles. Acts III, 20. I Thess. IV, 16. Heb. 17, 28. x 35

Place of the believers in the Res. 318 in 260

Early church premillennials. I Cor. I, 7; II Thess. III, 5  
I Thess. I, 10

2. Manners of his coming.

Personal. - not death. Acts I, 11; John xiv, 4, 5; Marvin  
transported & unknown death. xxiv, 26. Acts I, 7.  
In glory to reign. I Tim. vi, 15. Matt. xiv, 31

3. Time of his coming. - In middle of wile Matt. xxi, 32-39  
Pro. millennium II Tim. III, 1-5, 13 & Peter III, 3, 4.

1. Antichrist II Th. 2, 3 & Take Matt. xiii, 29

2. Tribulation Matt. xxi, 29, 30. Hitler's kingdom.

3. Church affected & watch  
II Thes. I, 4-10

Possible now. Matt. xxi, 11

4. Ours attitude toward it - Matt. xxi, 42, xxv, 13.  
Look for the Lord Jesus. Hudson Taylor.

Ready. - Pro. I, 28. Matt. xxv, 10. <sup>privately</sup>  
Our incentive to a holy life. I Pro. III, 2, 3. Gibson.  
Peter II, 11, 13. Jas. V, 7, 8. II Pet. III, 11. Col. III, 4, 5.  
Godly life Patience Holiness Mortify

The person to the Bride Matt. xxv.

comes sleep on. Rev. xii, 8, 9

No wife bring our friends with her. I Th. IV, 15-17

These wife to two classes here then. II Th. V, 26

"Coming"

Objections -

Dishonors the Holy Spirit

Arthur's Tongue of Fire

Cuts the new & evangelistic effort. "wounds the communion"  
body.

Pessimistic. - what is it? what are the facts.

# Narrowness of our view of Truth

Horizon - Men live on  $\frac{1}{2}$  - Not all. Why? Real life.

"I tell you the truth" not  $\frac{1}{2}$ . Has taught truth.

Mrs. Browning - "Bird sang east or." Denomination. <sup>2/3 m. 6/5</sup>  
<sup>1. Poor flocks - when?</sup>  
<sup>2. Flock too weak.</sup>

This neglect of prophecy easily explained & yet shadowy indeed  
 Believed lawlessness Rev. 1, 3; xii, 7. II Peter I, 19  
 and yet unuttered <sup>comes upon</sup> when are the facts of prophecy clearly? 3? to 4?  
 This antipathy to prophecy aimed at the great fact.

## 1. His return promised.

Prophets Dan. vii, 13. Jud. 14.

Christ Matt. xxv, 31. Jno. xiv, 3.

Angels. Acts I, 10, 11.

Apostles Acts III, 20. I Tim. vi, 14; Heb. ix, 28, x, 37

Early church understood these things.

Lto. I, 7. II Tim. III, 5.

## 2 Manner of His Coming. Death Jerusalem, Holy Spirit, Conversion

Personal - Acts I, 11; Jud. xiv, 1, 5. - Not death.

Same unknown - Acts I, 7; Matt. xxiv, 36

In glory to reign I Tim. vi, 15; Matt. xxv, 31.

Cheer up; O weary soul; as the clover dark

## 3 Time of His Coming.

Is it now after the millennium? No.

In a time of sore trials. Matt. xxiv, 37-51. II Tim. III, 1-5. II Pet. III, 3, 4.  
 P. millennial.

1. Antichrist II Th. II, 3, 4.

2. Tribulation Matt. xxiv, 29.

3. Church apostate II Thes. I, 4-10. Are we supporting

4. False teachers Matt. xiii, 29.

5. Literas Regnum

6. Watch

## Objections.

1. Makes the gospel a failure. Man is the failure.

2. Pessimistic. What is it? What are our failings?

3. Let the world go along. Effort. "Conversion" Moody, Lyman

4. Deshonors the Holy Spirit. Rather

4. Our attitude toward His coming.  
Look for Him. Thos Taylor. Matt. xxiv, 42, xxv, 13.  
Ready 1 Cor. vii, 28. Matt. xxv, 10  
An invitation to  
Purity 1 Cor. vi, 2, 3.  
Godly life 1 Peter II, 11, 13  
Patience Job. v, 7, 8  
Holiness 1 Peter III, 11

The Great Wedding Day. Matt. xxv.

Two classes then 1 Thess. v, 2-6. Heb ix, 28  
Dinner step on - Rev. xx, 5-6  
I wanted go then to the dwelling place of the dead  
1 Thess. 14, 15-17.

# The Lord's Second Coming:-

1. The Apostle's doctrine Acts I, 11; III, 19, 21.  
I Thess. I, 9, 10; II, 19; III, 13; IV, 14. v, 1-5; 23; II Th. II, 15  
Thus, though he had come & they were left out. v.2. "he  
is now / even "is" has it is". Certainly = he appeared.  
II Thess. III, 5. I Cor. I, 7. I Cor. V, 5. I Cor. II, 28. Jude, 14.  
Rev. I, 7.

2. Our Lord's teaching Matt X VI, 27. XIX, 28  
XXIV, 29. XXV, 31. Mark VIII, 38. XI, 62. Luke XII, 35-40  
XIX, 12. Jno. X, 15, 3. Jno. XXI, 22-23.

3. Imminence Matt. XXIV, 42. Heb. XLI, 33-37  
Luke XII, 45-46. Phil. IV, 5. Titus II, 13. Heb. IX, 28.  
Psalms V, 7. II Peter III, 12. Rev. XXII, 7, 12, 20.

4. Present state of things. Matt. XIII, 19, 23. Jno. XV, 19  
Jno. X VI, 33. Acts XI, V, 22. Rom. VIII, 17. Eph. VI, 12.  
II Tim. III, 12, 13. Heb. XII, 6-8. I Jno. V, 19. Rev. III, 21.

5. Last state of things Matt. XXIV, 10-14; XXV, 1-5.  
Luke XVI, 26-30; XVIII, 8. Luke XXI, 25-27. 34-36. II Tim. IV, 1.  
II Tim. III, 1-5. II Peter III, 3-4. Rev. XVI, 14, 15;

6 Relation of this coming:-

① To Creation - Growing tree He come Rev. VII, 13

② To thickness - He. XXIII, 24. He. LXI, 20-22.

③ To dumblings - Isa. XI, 6, 9. LXV, 25

④ To Israel - Ezek. XXXVII, 14. Hosea XII, 15

⑤ In the Resurrection - Rev. III, 20, 21. I Thess. IV, 16

(6) To the church. I Cor. VI, 2, 3. 1 Cor. XIII, 2. Cor. II  
II Thess. IV, 8. I Pet. V, 4. Rev. XIX, 7. XX, 6.

Order of Events Rev. XV, 14-17. Day before and  
by noon of Friday

Holy in Christ  
abide in Christ  
like Christ  
the Spirit of Christ  
Children of Christ.  
With Christ

Bible <sup>in</sup> my heart,  
Jesus is coming  
I go to Christ  
The Lord Returns  
Etc.

Briggs reading.  
Wm. Carey.  
Garengange  
What believe  
Is the Bill true

Read Test Book  
Axford  
Young Comad.  
Save My Glory  
Other two Notes

Jarvis "M. of Bks."  
Thompson Morav. Mission  
Garengange

Save My Glory  
Other two Notes  
Axford Comment.  
Young Comad.  
Jarvis Message of the Books.  
Thompson Moravian Mission

How can a faithless man become faithful and live so?

1. Let him believe that he can.

"No Room White Teacher".

Nothing is impossible.

It may seem that it is - in character. How can it be changed?

But God made it and He can remove it & remake it.

2. Let him clearly begin to realize the character and unorthodoxies of the life he wants to have behind.

Do this mercifully. - As his agents, beacons.

3. Let him then leave this and it behind. It will stay as a shadow in the background but the new life shall not see the lighter in consequence.  
"I must say I do them - And when I change, am today."

4. Let him begin with the obscure things - the private infidelities, e.g. neglect of proper Bible study.  
Daily auto runs, more things.

5. But let him not conceal the fact that he has changed his wife. Exhibit on the right side.

6. Watch for and seize the chance to do the hard thing, the thing that needs a little.

The timidity & fearfulness of brave men. O. Immobility & indecisiveness.  
Now's moment.

7. Follow and trust the Captain.

On one side it is all naturalistic and simple as their rocks  
But on the side the down theys which no human captain could do.  
He comes into our world without ever feeling them

"He is able to recover them also that are strayed."

The last victory in "Hea of Gom."

Easy & attractive to deal with this subject as it has a definite component.

1st character & the Devil - who represents the anti-

But the Church as my spokesperson, divided as to what freedom she wants, and when looking or trying to see instructions of common action & influence.

Allow all this but now to be seen how opposition right sincerely made.

1. The Church behind is - how far does this go to <sup>universal rightness</sup> other & further  
grant all that is said before.

Nevertheless - It does Church, all goes helped

The Church & the Human Race

& Society

The dream & the Kingdom of God. & universal rightness peace.

And to extend this Church to day, to day by day - say more to it to be an universal,  
living, breathing & working, publick witness to man.

2. The Church as formerly by others in the saying that can have been its justification  
by argument, moral appeal, & others. No conception & organization right here makes.

Other leaders had - John Keble, No. Frost & more. <sup>David & John</sup> <sup>in view of great time</sup>

Right thoughts to go first next, & no sense wrong. English & so - & all is fine.  
good now, good in man, comes after that comes another

3. The Church as planting seeds & fruit in all nations. Then,

Broke down in 1820. <sup>but also a ministerial influence.</sup>

But it's st. has of & did exactly it could.

4. The Church behind in a living a living spirit.

A Power in history & life. Strange Appearance.

5. The Church upon the Cross & expression of mystery first. Much as an annual observation  
Kathleen as Dr. Moore

It's not an <sup>original</sup> <sup>original</sup>. The Church how not been without this furnished up.  
Cromwell, Oliver, Cromwell

And Enoch walked with God and he was not, for God took him.

To be possible to walk with God: to live with Him. Col III, 3.

Walks will friend - life with them. How contradicted by the others, the formality, the deadly superficial.

Enoch walked. - the normal, steady life - no running & sleep often sitting down. A walk together - the rest, closure of it.

With God. - Divine friendship.

Christ's promises Matt. XXVIII, 20

Conditions of such a life of walking with God.

Know God's rules - How can two walk together except it be agreed to never to turn again. John III, 3.

No drawn sword. The drawn sword James IV, 8.

The privilege & joy of it.

God's advice available. His law near. If we walk with him He is always with us close  
The defense of his presence vs. the Enemy.  
Power & fruit. Geo. XI.

God directed Israel human company.

He took Enoch - being pleased with him. Heb. XI, 5.

Is God so necessary to our completeness, so are we necessary to him - not of the lack tho, but of his love & mercy

The two greatest qualities in the world - were independence.  
Not political, nor economic, nor social but personal.

1. What do you think of Shri.

We must think -

But strength & power in the character & behavior of our thinking  
(or he is good man or a bad man)

We all believe that he is a good man.

For this - the character.

If this claim was true then he is good & humble. Otherwise not

But the claim was expressed

By Shri character

By Shri teaching

Shri influence - Nagarkar.

The present form on international

2. What will you do with Shri.

You must do something - for doing nothing is nothing.

How you reject Shri? In the form did & said what you do.

Or simply neglect Shri & do your own work - "a drifter".

Or accept Shri.

What is it to accept Shri.

To study & test Shri words. Study.

To love and defend Shri

To do Shri work - love for the world.

To accept Shri peace - David Peace & John Lennon

arrive, write to you as soon as

this in hand. I will not attempt

Lucy and the children exp

not follow for a little.

It is great to have such

ters of Guthrie Speers who exposes  
made some use at our service last e  
merry secretary and the little comp

With repeated and most af

Your

Now  
for oots  
and so  
of drama. Promote  
Vip - Benham Plant. Highly  
verger - high.  
Panic - garden rock paper

Mr. Robert E. Speer,  
C/o Mr. Chas. A. Gunn,  
P.O. Box 437, Manila.

Old

Now  
for oots  
and so  
of drama. Promote  
Vip - Benham Plant. Highly  
verger - high.  
Panic - garden rock paper

line like P.T. -  
walk in & about.

They follow them  
1. Attention south.

Behind him others.

3 hours, running.

First get more in - before.

2. Happiness.

One can't wish yet to think

One can't wish yet to think

But how a depth - so small

grows with

3. In  
feel on other

in like a fire. The next

a finger & the

Jane and Paul - two characters of two times.  
General distinction

I Jane:

Generally a business man:

On a beach for adlers - I saw. 1x  
Found among the stuff I saw. x 22.  
Not a heron - I saw. x 11.

A practice being

Precious - I am. x, 27  
Palate - I am x v, 9  
Strong man - I am. x iii, 9  
Ready to repeat - I am. x v, 24

The opportunities of the piece being - loss.

Has deeply spiritual

This other in ordinary life.

Has equal to demands made.

Sees his side always wrong.

Convents the catch. I am xxvii.

Reality as the operas

Chabri, Flora, Rieko, Vaughan

## II Paul.

On a search for Christians Acts 18, 1-6.

Was in earnest:

As a boy - Acts VIII, 1-3.

Young man - Acts 18, 1-6

As man - xiii, 46; much, Gal I, 16.

As old man II Tim. IV, 6-8

A real practical enthusiast

Was side always right

1. Too much labor to doubtful

2 Experience of the truth

I Cor. V, 10

II Cor. XII, 4.

3 His spiritual life.

Elevation }  
Rom. 2, 10- } Dimension  
II Cor. 1, 3

Thought & bound Christ.

II Cor. X, 17; XI, 3

Gal. II, 20, Rom. XIV, 14.

## I The ideas of the religious life.

Rom. XIV, 22 Gal. V, 14

Mark XI, 28-30 Not elsewhere Rom XIX, 7.

II. The loss of the seed & the acquisition  
of a new personality.

I Cor. iii, 3 II Cor. v, 17  
4 Cor. vii, 18 Gal. vi, 15

III. Of the spiritual life narrow! Jesus  
do only from its strict limits, &  
to despised men.

I Cor. II 1-5 - 16; I 17-18-3,  
Phil. III 13, 14

### III. Conclusions to this Extract

1. Apologetics yield the whole focus displaced
2. The chief reliance is the spirituality of  
to work more in on the proper  
natural & no unreasonable spirit.
3. Not spirit leads us to fulness of  
life & holiness.

Bairnerd. Heb. xiii, 14. Rev. x, 45.

4. Fulness & holiness of life mean  
service for a dying world.

## The Man Christ Jesus I Tim II, 5.

One of the title of Christ

Meant to reflect glory in Jesus - He was the man. It embodies the glory in highest manly character  
Our word has "Bartolo the Man" - How terrible other person to the same role -  
As it reflects glory also as "Man" - The man - A man which looks like  
Our credit that we need no adj. These men learned these words.

The ideal "manliness"? A manly man. "Manly" Baldwin.  
By our teacher because the man used in those sense.

Given credit the author to the writer -  
What does man mean? By Mouth men?

Not physical - woolf boy. "D."      Christ as athlete & warrior  
Not intellectual - Aaron Beree      Christ rejects of the Abolition of his day,  
But moral

1. Truth - Christ - "True, you have": "In the world darkness." "Search, to find" "Truth, find"
2. Truthfulness - sincere, honest
3. Freedom from sin. Higher Saint. Paul - "Be not" - anti-social.
4. Ted Cog's answer - Peasant heart.
5. Worth of man for truth. Higher Standard.

Christ the Truth.

2. Purity - Sincerity of heart - Higher from Worms? Paul

1. A source of strength ("The big boy") "Caleb Casting

2. Un-self conscious. His freedom shows Eden - beauty to be found for  
3. A foundation stone of character. Nothing.

Or least of others form. The. they just because without sin "Truth" "Truth, find"

3. Decision: Resolution. Christ, from "We the believers" "We set him free"

Jos. Doctor's Essay - Decision of character

"I received" - how many big strain in this word.

The story of the Indian war wrogh

4. Gentleness. "Mild loving" "Kind and gentle not harsh"

Roosevelt strong - Collier's "Gentle, the life force of rightness"

In condition of gentleness,

Gentle, heroic. Stalley.

5. Holiness - This the great distinction of them. "We that have seen the Father."

Righteousness related to God.

Worth - brother

Character -

In weak & wretched man in the Valley. "God is not in one his people"  
i.e. In all his people there is no power made perfect.

As unto God > unto men.

How achieves but Mahtood.

- The law of an entity that attain, but obtain.
1. By desire to
  2. By the will to achieve
  3. By the power of God accepted by faith.

The old fashioned words.

Now you go away

Don't break down these ideals,

Remember that you represent the three.

This the time to decide & convert yourself.  
The true facts about process of conversion.

Now you not now step out on Christ's side.

Why not?

"I am afraid." Why?

"I don't want to give up." - What?

"I don't like to"

It requires decision

It means breaking with crowd.

Why?

For your sake

For your parents' sake.

How they are crooked up in you?

For your life in College

Take a stand from the outset. for Cook.

In the middle of drinking

For your sake. Fully, maintenance.

For the sake of others.

In the middle of gambling

Promiscuity. Club in Liverpool.

In the middle of infidelity.

What you expect of in your daughter in the hereafter.

In yourself

Cos. you may a foolish woman?

You carry the schools home with you. Your son  
forwards the schools.

The highest people find in you.

Pig. Mrs John

Jan house.

Mary

God.

Now who you not step out on Christ's side

"Join the church" - "why? I don't like the idea."

"Join the church. Who can not do what you ought?"

The great word of William Carey - "Do not speak of G.C. speak of Mr. Weston." This would have been her feeling.

But it is of her Master, in her that we may think and speak  
The great word of Paul. Gal. II. 20.

Others know better how far this great principle came to conscious expression in her earlier years. I can speak only of the last 8 or 10 but of these intimately to come then as a child.

But the service given in India

Then the making man deeply her own - though being testing  
The Guru Darishtabdi - "I think now that I lay with an ever deepening  
desire to do God's will and to live in Christ did a life of loving  
unselfish service. To the light came and abode,

Thereupon her great purpose to show the light and strength.

Indeed had always been. "Even since a mere child - unhappy."  
So let us go to read then her when we see her.

To the last about the noble aim of her life.

The teaching in Myriam while in the very School of Philosophy, + at Rice College  
+ often while a Preceptor took for other's preparation for work always him  
and the tenth part

Christendom + Freequies. North Europe. Towns girls in Myriam  
Wellesley

Always  
1. To share with others,  
2. To give them Christ - North Europe better.

The Christian qualities

1. Unselfishness
2. Humility
3. Care for the lower types.
4. Careless loving thought for others - Clement.
5. Strength - Her statement of faith.
6. Generous enthusiastic heart - Cavalier at North + Freequies.

The great ministry. Prepare.

China

1st working

and as Director

And more it is complete.

Now leading her country

"As with the trumpet soundeth on"

My sword I give to him that shall smite me in the grange  
of my lands & strike to him that can get it. My master & I have I carry  
with us both to witness for me that I have forgot his master who will now  
be my master. As he passes over & over the threshold sounded for him in  
the other side.

A long expiring spirit & a melancholy to part of his great personal  
discomfort for the course of life.

The darkest weather after eve that I have ever seen.

We do not need to wait another year for the blessing for which we have care. How the care for it. I think, has been on the train. Our mother and others devote their hearts to us. Great friends Mrs Vanhook and Brown. — Misses Mrs. Beecher.

If we do not care is that not an evidence that we are not made.

1. We may this to cherishing the which is hinder.

Any sin of flesh

Any sin of temper. Bad one never

Any pride or conceit — thought, Ellwood

Any love you can see a flame or relate to & remember,  
Then you will.

2. We may not have deserved to consider what this is that we need.

(1) We want to be free. "Thou shalt know them". New phase

(2) We want to leave the law go by. Chap. XII. Mrs. Foster, Stephen

(3) We want to rule out the law from & think less

(4) We want to throw the passions. Will or not daring

And how my new enter into this house at the beginning.

1. By scattering poor home all thoughts and fears.

They think free & moral to an another things!

My two house forms something to separate from them. Ellwood.

2. By sincere and heartfelt penitence for this they can  
Douglas Adams and others — Miss Jefferson.

3. By a fire and peacock emblem now burns that for about the  
will. "heavily" 1882. Val.

And now in this connection

1. We want a deep & silent secret power Boundary

2. Each we, you must be in the companionship of this "law of love"

3. We must be prepared to bear and to fellow that call. Are we?

4. Gathering in other, low, any pleasure or music?

Carnegie Hall, Dec. 30, 1900.

1. No Garrison gives picture of what & man should be.  
In the free relation of life - Confucius.  
Both the sharp and the gentle qualities.  
And the picture the true & our add  
1. No man dares to be, Socrates to banter.  
2. And to God, "Be ye perfect" the Confucius knew, "I practicable;  
This one of the two great questions of life, the other one  
is you can believe it in a way.
2. Our problem - ask your heart - in how can I live that?  
That has been the tragedy of human life.  
One - "I see & approve the better. I follow the worse."  
Paul. O wretched man that I am. Rom. viii, 18-24.  
And we too - sometimes temptation - You know better but you  
are tired. The consciousness of students.  
"Pretender. Fornications! Oh men, let me tell you!  
Our houses is as houses more than we can do!
3. And our despair deepens as our vision of the standard short.  
Job, Isaiah, Peter.  
We see more now that we can't just set up our own  
standard and be satisfied if we reasonably hit the  
"The temple frontier of India." Dr. Nathan Story  
and the places where we must the cross by from advertising.
4. There are our two life problems - and I say life is a  
very poor thing if there is no answer to them outside our  
own weak nature. This is an audience. Christ,
  1. Christ is the perfect standard.  
In all the outer relation. And in the inner life.
  2. Christ the forever glorification of his standard.  
"Are we not you in you a true greater life now  
fountain - since Jesus.  
We need this life, heredity, environment won't do it
5. This the essence of Christ.  
This distinguishes it from other religions.  
Not a church, nor a Book, but a Person.  
The fact of Christ.
6. John Henry - Now.  
One time in our road an aviator, who better saw or less but  
something better into it

Meth tree a worthy & notable tree as we slip from the  
old into the new.

1. Let sin begin a war w. it
2. Seven men. Luring them above righte
3. Go unto Christ

Deal right & then - the man  
the powers of darkness

## The Church's Ultimatum

The Church's Ultimatum has always been understood to be with faith, hope & love. This is, But  
certainly not so.

### 1. The first is trust.

For those have been more given to us yet, others regarding it as the creature of discord with  
faith. But and, as the creature of divine truth, that is the Church.

"O myrry but an honest man." says he -

The simple form of this, right & feeling, - without absolute meaning, of love & charity,  
is always great and.

Elliott says, "Wrong, Sir."

### 2. The second is power.

The truth of that is power, - that the wisdom of God with power of God.

This operating to cleanse & purify & lift up the world.

The good it's inhabitants!

But it goes now to power of actual help & redemption  
which is Christ alone. Then this is - Both these,

### 3. The third is love.

The great word of God is the religion.

This is not health, wealth, enjoyment -

One great word today, the dominion - love now done. The new problem. In other problem.

God did not then at the outset

He also can heal them now.

Garrison says,

There are the human & the celestial human. They are divided by the ultimate reason. When an  
man & Christ live & the mortal. The last was "without part &."

But we can now & next to him. Of course so near, the human & his reason  
The world open & ready now. Zion's cause. Let go & shake off the mountains.

And God, permitted us as friends to do. & -

In the ultimate human. The previous human to. Just & such as known to the world

how to the human in my human. I am to be now wise. John Korea.

Garrison. Now that I might pass bright and pure & upright hand let pure &  
wise friend on - we are you to work - upon the right, & by right path.

The House of Ch. constrainte are Mor. v, 14

What is the shght matter. Year? <sup>gather</sup> how? Whig - Anti-Slavery <sup>Oppression</sup> -  
Christ's house of ree. <sup>the New glas.</sup>

The wond'rit git! we ant' pieces.  
Stone broken.

In supposing - don't hope.  
How the jay giv' notice to her masters  
Under the yew.

To offend git.

Crown - Branch

Unholy - trees.

Hopping tree.

Aya - Calle

Church house of the Reformed.

How great it was! "The tree stand in woodern" <sup>is</sup> h.  
the world's meadow! Look lo! <sup>9 ap. New, 10 March 18-</sup>  
How it thaws over, narrow. Yet we are so <sup>the</sup> wonder  
to o'er! ant. few.

House of Christ

The power glasse.

and to supposy with ready - Mrs. Wilson - Joly

"I know thee, had bet with solace?" <sup>that grace come!</sup>

Meany git's -

Because sc. his rotants overloos the unfeeling  
have sturt idles in service. - in giving - Jesus.  
Marie - Boner on great new commandment.

Constrainte! De Beache.

1 Hold together by git's base to pieces

2. Pull on engine - e.g. a belied city L. xix, 43

3 Bind fast os & prisoners L. xxii, 63

4 To be occupied wholly with, os business

5. Lopping from os a limb. L. xxvii, 8.

6. Applied met. as an offering of to Meid. L. viii, 37

7. Wound, infested. Pkd. I, 23

The peculiar duty of the women.

My task with much difficulty. The answer is often act.

The N.Women's Anniversary of that last storm.

Because of what Ch. has done for her she ought to do for  
them.

Their duty to do what? Robert Galeson, the will of God.

The ideal of the life.

What is the will of God? - The good given. And this has been  
the great movement - political, commercial, moral, spiritual  
the ethical, expressive life. The last less life.

Christ Bragdon

Brooks' view      Mr. Murchison

And on this account the need to do set forth today with  
great earnestness

It is a work for the inner life, the character, the  
soul. T.W.H. Myers.

It is a silent work - not loud in outward measure,

it is a lasting work. Mr. Moore's great thought

It is done by life upon life. - so it touches each step,  
every step is built on the last.

What you have it in your power to do for those who do  
need - James Thompson by suggestion of Dr. Murchison

What it the means to do it. Stephen Lewis' pledge

The disciple whom Jesus loved.

These were some who were smaller than others

and Paul showed how much more some could do than others.

As this is my need to Dr. Bokhout.

Since leaving in Jan. paper. -

My mind went back - '93 at Cork. last time to Rindale

The joy of his life - the people, relatives, experiences <sup>as far as I can get them</sup>,  
to the last at Limerick - life a boy.

The part of the richness of his life.

Riding, horse, park, music, art, nature. Little bird  
for X, 10

And there was the sorrow back again.

The little grave, of father.

In the house - the constant care

These together made up the rounded life.

But what made it free was its approach

To many call it the quiet quiet spiritual

but he

the rich man living & the man of God.

The greater search for the very best.

"that I may grow" ambition in his preaching

and with all this we agree, whether it

Outspoken Beauchamp

Persuaded from life for service, especially

the lost book. Believers

The hard air, journeys - men like Bolt, home

The illness - "the way"

The attitude toward death. Paul. man "Eumenofata"

1. We have not the right but we can work that grows
2. We can be ready for.

The mystery. How true in deeper wisdom, are I ever return?

No attempt at escape - Rush th acceptance of the moral responsibility.

The picture - the three names & the four. Responsibility.

1. The first - I did it & I must

No ringing at his response & repeats.

But caught him.

But in the food. Why.

Breakfast after breakfast

Never had, i.e., failed to get out one egg

But in his own tray - he ate them on the tray.

This appeal denied & distributor all knowledge of information.

But this essential of the law of God.

So ready, I - to have the following to eat

So give it - to him all to make the highest honor to his

... this innumerable intent of God that is not evident science

2. The second - The law of God

In case of law given to us - the law of God.

The recipe was that -

Get down the meat for them.

N.B. but caught and broken & suddenly because there was no further -

that was too fast eating. Thanks can't say that it was ready

to go about

Gal. 1, 16

The Sabbath when our God - Christ finished creation. The moral principles origin  
in major relation to God.

And this leads on to establishment & immortality.

3. No this - they should

## Social Wrongs - the former omission of the Christian Church to right them.

The interest of the question to an honest man desiring to do  
the case from the point of view of all classes, dispassion-  
ately.

The answer he gave when he asked what these "Social Wrongs" are  
The world. He answered.

The feeling of the inadequacy of this answer is superficial  
character. Bishop Portera's Sunday Illustration.

So he determines to examine for himself. His observations  
in New York - from Delbarsat. It up.

Concludes that sin is the only social wrong, other as so-  
cial wrongs are only sin. - the fruit of the sin of selfish-  
ness & class hostility. Sin > socialism

Now the question for what other purpose did Christ come, into  
the world than to destroy this?

At the question of Christ, howver the question is raised. Why?  
Worship their own people up the church. Now it is said  
outside the church they are asking this question. Why?

1. They ignore sin. Everybody does or the root of it all  
Blows it on the social order.

My sympathy, with some reform - but the facts!  
But social reform valiantly under sin is  
dealt with. For the church

(2) The church herself has so spiritualized her as to con-  
done the visible sin which bears fruit in social  
wrongs. By sheltering the sin of selfishness has alienated  
those on whom selflessness most heavily weighs &  
has come to be regarded by them as the treachery of  
the selfish classes

Who preaches now at James Preached. V. 1-7.

In this the Church had departed from the conceptions & practice of Christ & Paul.

Plato, Aristotle, Cicero, & Jesus. This voice to the poor.  
His example. Paul's hard hands, martyred.

The Chicago Lecture - Taking down Christ from Cross

The Remedy, a return to the brother system & self-sacrifice -  
the fervent love that enabled them.

1. The world's longing for right causes & love. Golden Eagle
  2. Christ's new commandment the provision  
Individualism vs. Socialism. Gordon Shingloue; Judas.
- To machinery, etc. do. Boston speech, Los Angeles -

The hopeful outlook. - Grody.

"I have to greet the season."

- Some observations on the Catechist Method - <sup>(1) A practical point</sup> No empirical criterion. What does  
(2) An I don't know how to do it. <sup>(3) He is not familiar with the procedure</sup>  
1. Are they really carrying their own burden? <sup>(4) He is not familiar with the procedure</sup>  
The test at Geneva. <sup>(5) You say they are not familiar with the procedure</sup>  
There at N.Y. There may find difficulties in "carrying their own burden"  
2. The lack of men as they know Catechist - Recognize the local president - but there  
Dare and Who First. <sup>How other people are ignorant to</sup>  
Sufficient & Yes - Good President.  
3. Superficial Theology - Dead hand. <sup>Latin in life. p. 139</sup>  
do much less of "character" than without realizing its imp-  
lications - Good idea or not.  
To meet the deep challenges of the soul. Relying on a "dogma" <sup>Opposition to certain methods</sup>  
4. Too much theory - following the crowd - Inertiveness.  
Several times never illustrate it. <sup>Oppose. Resist.</sup>  
Men to independent story. Live out for themselves  
5. Lack of man of the military spirit - Resilient in Rule  
of Brigadier General - becomes one of principle  
of fine form - Shows will between.  
of being strong <sup>You must have a spirit in the soul as well</sup>  
The Leader - Under <sup>My authority</sup> Kublai  
Strong in himself with strong  
6. Antipathetic  
Aggressiveness & way, method.  
Theology was too much dogmatic. Bad.  
In the simplest of terms. Truth in brief & common sense  
to cover what scheme & system.  
Learn in meets & by presentation of their

Sandusky, Ohio, 1

"Dense in first " great  
then growing back  
the sea wall  
mostly concert  
10. Km from " "

The few who I went out for  
got to 0.25. to get ashore

# I Timothy I 10

him & his congregation.

Christ came into the world.

1. Foretold in the O.T. - Abraham, Jacob, Moses, David, the Saviours  
forerunners - Adam, Noah, Isaac, Bow Jacob's ladder,  
Joseph, Moses the Lamb, Manna, Brass Serpent.

By the condition of the world

2. He came.

Nativity - Luther Ecclæsiæ. The group.

Youth. Home, Family, village. Bible study. Surroundings.

Preparation for the Baptism. Baptism. Temptation. Devil.

3. He lived & worked

Years of obscurity

Years of public favor.

Means used

Miracles. Physician

Preaching

Authority. Boldness. Power, Love, Breadth  
kingdom of god. Simplicity

Character of Jesus humanity.

Purposfulness, faith, originality, how to meet god. Encouragement.

4. He died.

Years of opposition

Judas & Bartholemæus - Caused

Changed scope of his ministry

Passover

Dying breath with the nation

Jesus in the presence of death

Trial - Ecclesiastes originally

Cave Trial - Peter rebuked

Crucifixion

Causes witnesses Phas. lawyers, Pilot, Pilate, Judas, Antonius

5. Resurrection & ascension.

To save sinners.

1. Men do not like to be addressed as sinners. Not Prophets.

2. We may be identified with them. Hadie I Thos. N. 17

3. In him we reach the inspiration point.

4. We may drift away from him - Darwin's fallen plan

II Tim III, 16, 17 See also R. V.

What is the Bible God's word or an impostor?

### 1. The inspiration of the Bible.

Faith of the Church Early quakers - Lord Hailey Reformation Rom. 10:17  
Modern view of inspiration - Schleiermacher, Arndt, Steiner, Henderson  
Scriptural meaning. Evidence.

Historical books - psalms  
Prophecy

Old Testament in New, Historiae huiusq; Act. xxiv, 14.  
Epistles Paul - Gal. viii, last.

Christ testimony - O.T. was his book

Inauguration - Inspiration - "the word" - God to Psa.

Beliefs of O.T. stories - Noah, Adam, Jonah, Moses, David  
and the Bible. Miracles Parables

#### New Testament

Gospels & acts Epistles  
Christ words Paul  
Promises & fulfillment  
Cannon

#### Revelation

Second Law. -

### 2. Characters of the Book

1. Unity of the Bible - One Moral Ring. Caliphate = One man  
variety of authorities & contents. Name of many mentioned  
Unity of Nature & the Bible  
Bible a development. From Genesis & Rev. Organization, O.T. & N.T.

### 2. Solitary position of the Bible

Compared with other religious books Vedas, Hinduism  
Watts, Scott, Keckler, Arnold, Boyle, Heddle, Paul & Barnes.  
Originality - Simplicity, Naturalness - Record, Lin. - David.  
Antiquity - Mysterious - Truth

### 3. Prophecy:

Assyria, Babylon, Nineveh, Egypt, Jerusalem  
Israel - "See the Jews" Deut. xxxviii, 64  
Christ - 333 of 1500 years ago fulfilled in Christ

### 4. Preservation Isa. xl, 7, I. 24 Bible intact

Early manuscripts - have laid down for it.

Decade of infidelity. Errors in copying. Inscription on the Cross  
Science & the Bible - which account. 65, 67

### 5. Influence

Eternally young & unchangeable. Lowell, Shakspeare & book  
before the only authority here over the Bible. Creates in me - Langtry, D. L.

### 3. The Bible and the Believer.

The only record of Christ here he breathes. Wesley "Let me be a man good."

Guide of life - John, Paul,

Depth & variety of application - Coleridge, . . .

Must study. Meditate - Newspaper link

The Word & its work - Born,殉道者, Persecuted,

Can't understand - pearls. "lower" Don't study right.

Strong I Tim II, 14

The Book for the scholar for meadow for my soul  
lectors - "lift up my heart"

## Historical Books and Psalms

"the Lord said" - 793 times

Ex. 18, 10-12 "I am slow of speech & of a slow tongue and the Lord said unto him, who hath made man's mouth? Now therefore, go and I will be with thee to speak and teach thee what thou shall say."

XXXIII, 11 "And the Lord spake unto Moses face to face, as a man speaketh unto his friend."

i. Moses said Deut. 18, 2 "Ye shall not add to the word which I command you, neither shall ye diminish ought from it."

Deut. 41, 9, "These words which I command thee this day shall be in their heart; and thou shall teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, & when thou walkest by the way, and when thou liest down & when thou risest up" etc.

Balaam testified Num. XXII, 37, 38 "And Balaam said unto Balak "Lo, I am come unto thee; have I any power at all to say anything? the word that God putteth in my mouth that shall I speak."

Among last words of David:

II Sam. XXIII, 2 "The Spirit of the Lord spoke by me and the word was in my tongue."

Psalms:

Psa. XII, 6, "The words of the Lord are pure words."

Psa. CXIX, "Dare we to boast, thy word is sealed in heaven,

"Thy word is a lamp unto my feet"

"The entrance of thy word giveth light"

"Thy word is true from the pure word;"

Every word of it

Off Elijah, I Kings. XXII, 24 "The word of the Lord is the word of truth."

Prov. XXX, 5, 6, "Every word of God is pure; add thou not unto his words, lest he rebuke thee & thou be found a liar."

## Prophets.

See them. 1111 the Lord saith

They sancte the Lord as long as Saul,

Zechariah VII, 12, "The words which the Lord of Hosts hath sent in this spirit by the former prophets" - as far three were before him

## Old Testament in the New

### Allusions

Mat. 9:6	Isa. 41
Mark 3:4	Heb. 8:6
Luke 5:8	Rev. 24:9
John 4:20	
Acts 5:7	
Rom. 7:4	

Paul's testimony - Israel believed

Act xxiv, 14. "I confess unto thee, that after the way the Jews  
heresy, so warreth to the God of our fathers, believing  
all things that are written in the Law & in the  
prophets."

O.T. law appears in Epistles.

Heb. I, 1, 2 "God who at sundry times & in divers  
manners spoke in times past unto the fathers of  
the prophets, hath in these last days spoken unto us  
by his Son whom he hath appointed heir of all  
things."

II Peter I, 21 "the prophecy came not in old time by the will  
of man; but holy men of God spoke as they were  
moved by the Holy Ghost."

Heads - Gal III, 16

### Christ's Testimony

Old prophecies were fulfilled in him

Scriptural quotations - Lesson on the Moral

Mat. 19. Mark 15. Luke 25. John 11

Mark v, 18 "I say unto you, See heaven &  
earth pass, one jot or one tittle shall in no wise  
pass from the Law till all be fulfilled"

John x, 35 "If he called them good who the word of  
God come & the scripture can not be broken."

Luke xxiv, 27 "And beginning at Moses & all the prophets  
he expounded unto them in all the scriptures the things  
concerning himself."

Christians words

Prophets & his disciple - Pauline

Claims of the apostles.

That we might  
know the things  
that are freely  
given & in 7. 2d.

1 Cor II, 12, "Now we have received not the spirit of the world, but the spirit which is of God - where things also are spoken, not in the words what man's wisdom taught but which the Holy Ghost teacheth."

1 Cor XIV, 37, "If any man think himself to be a prophet or spiritued, let him acknowledge that the things which I write unto you, are the commandment of the Lord."

Eph. III, 3-5, "By revelation he made known to me the mystery --- which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostle & prophet by the Spirit."

1 Thess II, 13 "The word of God which ye heard of us, ye received it not as the word of man, but as it is in truth, the word of God."

II Peter III, 15-16, which [Paul's letter] they that are unlearned & untaught understand as they do also the other scriptures, unto their own destruction."

II Peter III, 2, "that ye may be ministrers of the words which were spoken before by the holy prophet & of the commandment of us the apostles to the Lord & Saviour:

Rev. XXII, 18-19 "to testify unto every man that receiveth the word of the prophet of this book. To any man that hath not done good unto them, God shall add unto him the plagues that are written in this book: and of any man that hath taken away from the words of the prophet, God shall take away his heart from the tree of life, & out of the holy city, which are written in this book."

## Prophecy

Babylon. Jer 51, 37 "in heaps" 160 years on enemy's bone

Nehemiah. Nahum II, 10 "empty, void, waste"

Egypt. Ezek. XXIX, 15 "bones of kingdoms"

Tyre. Ezek. XXVII, 5 "place for spreading of nets in the midst of the sea"

Israel. Deut XXVIII, 64 "scattered among the nations"

Jerusalem. Luke XXI, 24 "hasten winds, fire of the greatest

1887

## Hebrews II, 1.

I. vessel & harbor - Mere

### 1. Doubt.

Eros - "Which to the unlearned draws out"

Kinds Divorced, Indifferent, Novel.

Causes. Materialism, Biblical Criticism, Agnosticism.

Mistakes. Moody, See

(1) I am gone - objects of faith gone

(2) Want to know where Christ says to believe men shall dictate that.

(3) Fail to realize removed conditions of faith. 1 Cor. II, 14; Rom. VIII, 5

(4) False view of Christianity.

### Remedy.

Believe your teacher. Doubt your doubts.

### 2. Self - the flesh.

Kings - revolution.

Mat. 12, 35

He! - the centre. Revolution - Honour and name. Judas Isc., Son, & Disciples

Christ's teaching Luke X, 23-25, 57-62; XI, 26-27; 58. Enclosed Paul.

Lasting fame - Sam. XII, 3. Mat. V, 14. Philos. XI, 30.

Bryan. Daniel Christ. Paul

### 3. The woes & the lecture thereof

The Seven woes - Luke X, 11, 13. Must choose

Moralization

as humility vs God. - Rom. VIII, 7

Rom. XII, 2; Gal VI, 14; Jas I, 27; IV, 4; 5; Jno. II, 15,

Folly of it - great picture.

### Result of this.

Character formed - Balance, Progression, Degeneration.

No inevitable atrophy law.

Isaac Mole. Mat. XII, 12.

Darwin.

Unconscious of change - apathy

Appear as right - trustless a

Death - Reckless

The spiritual faculties.

Some of us are losing them.

Increase of crime.

Leaves us unprepared for Christ's coming

No certainties remain unaffected

II Advanced Theology - departing from the primitive book

Very ship in the harbor

III Lack of earnestness

1. Devotion to Christ - "I have us" - Our religion a completed one

2. Service among men / wrong Christians. No spectators. Such people

"We are living etc."

## Local Option.

1. Some rights are purely individual. This is man's right of self-government. Others social, some are declared so by the state - monopolies of power. Strong tendencies. Notwithstanding, State offers less. Japan in Korea, but principles clear.

The larger logic one gets there. Concerns more than the man who directs - public health & order.

This question settled not new at all.

2. Who shall determine the limitation of this right? State large or the unit, the whole state? The way an community in this way may overrule the smallest particular. How far as the like officials act - in the municipality, is not the municipality subject.

The people of a municipality have their way as to water, why not as to whiskey.

3. This is the proposal. What objections are there to it?

a. Miller's objection - Political.

But that is an obj. to the political consequences not to the thing itself. I can sympathize with this. But

1. See one of our political opinions. It is democratical.
2. This has been kept clear of politics.
3. Its principle is both Republican & Democratic.
4. Is it a good thing, a very good thing? Let us go ahead.

b. Impracticable.

Some say, "You can't do anything with the larger logic, but if you do, you are helpless." But that is cowardly. And it is懦弱的.

Others "You can't do anything if you had the law." But Princeton experience, '87 I think

These people chose the continental constitution as they saw it. When they chose they could improve.

Public sentiment can be dominant whenever, so long as it does not threaten.

c. Economic. - Now that's irrelevant. Geography here.

But we are not pessimistic.

We propose a sane & rational measure.

d. Budget. Prepare to invade peasant liberty.

I have assumed that a man's property rights has  
to don't agree than at present  
Don't believe in anything legislation.

4. How we agreed the position on to have this Committee  
should vote on question of license. The Govt have been  
very nice on that. I am trying to make other laws

a. I admit its values to the big dealers.

Some are quiet on this - the free prohibition.

But let us do what we can

b. And for me a real advantage.

Whether or not we have saloons there will  
depend on whether a real Govt want them.

(What we ask now is this we a  
chance to say,

In a nutshell. - What does opposition signify - that the  
people of Teaneck, Englewood, Hackensack were not the  
right to say whether they want saloons in their  
town. Are you willing to submit to this.

Anti Tolls or etc

1. Women can & should set the standards for beauty. They do.  
British, Germany, Australia etc.  
Women over.

2 They represent the most powerful force in world progress  
USA - Mrs. Devine of Penn  
Women teachers & army  
The friendliness of a new world - Kristoff

3 They have children in their hands for its molding  
And this is as truly > evolution - beauty -

4 Women & religion. Among the Indians - Montreal.  
1. Bible Ps. 113  
2. Christianity - Islam  
3. Feminism & Democracy  
Lester Piggott & Gilbert Andrew.

5 The Indian woman's inspiration will give a better world. Let them live as they live.  
All at work for it & at it.  
Jesus & Kingdom of God.  
Joy of working this is an idea. 2. make the body - more. Base from. India  
of Govt. New movement. Giving - More & More.

1. There are few of us who share this in that a true spiritual experience

It is an important task, I think. Dr. Fager, e.g., doesn't

and it is for these advantages that I think you will appreciate the present system.

Painted this in in dark orange in initially. Then - "The New York about us etc"  
then it is repeated. It is just impossible to copy now. Shouldn't this have  
had it in dark orange but, I do not see failure. There are no failures  
but it is repeated & I do not see failure. There are no failures  
but it is repeated & I do not see failure.

3. And the opinions can be clarified so that you fit in with the particularities of the situation - along with separation. Confusion.

Centro nigrum with Cognac in turn, the cognot. No traction at centre

He had both great expansion and other objects taken away, thereby re-

The Captain is anxious & the first John. He is with the rest & all the day he has been so as to say nothing.

### III. Precious M.s. on paper

Stow in N.W. England, Derbyshire, and Staffordshire.

*G. rufi-purpureum* nov.

Recent in eastern Honshu, Minami Iojima. Known especially

Chrysanthemum. When a very, often

### (2) Summary of Cases

For strength, each. Spurts to be avoided. for training.

Daly Bentiri gmina

N? 2. Genus *Entomobrya*

2.2. Form 1a (a) (b) : 2 founders. If either st. arch. Return.

Reis - S.E. first two or three

1446 Crayfish & Shrimps by a marsh - September

22 Jan 1927 "Laguna" 10 mi. S.

Any new - stuff in? - No. by us.

1880-1881

But it's just for you to think - I am thinking

Religious sense is of the mind's attitude towards

5. At the front chalky & uneven  
to new pink. Appear to  
contain pebbles. Common. Dark. Luminous precipitate. 2 types.  
1. call to expansion. By water bath  
Anti-expansion of w. }  
} Anti-expansion of w.

Consecrated Service. Judges v, 23.

The Chapter, the Curse, the City.

Real today. The Critical position of the Church, her Church & the  
The Responsibility, her success in meeting it, thro' other Cities

The Practical Elements of Christian Service. I Thess. xxix, 5. Jno. 5, 42

1. Personal Holiness. Voice of Scripture. Know God.

Chalmers, S. S., Teachers.

Love - disciple body. Jno. ii, 16. Rivington, Manse of Glenside  
We find here character for our world - Skellington  
Vgus honoro & lay them as the feet' Christ has my life centre.

2. The Word of God abiding in us. Ps. i, 2 Jno. v, 38

Lxx. Medicine. One book. The preacher o Jeremiah

Necessary for spirit. Jno. x, 7 Ps. li, 11 ✓ Dr. Milner - daughter  
Starving Christians.

3. Spirit of Constant Prayer - Detroit Rom. xi, 12

Believing - Pray into this ear. Practices - works, A.B.C.D.

Direct. China Station. Morris José Mather's Prayer. Process - China  
Bank

4. Invincible Powers of the Holy Ghost.

Supernatural power needed. I Thess. i, 5. II Tim. i, 7. Acts i.

Micahemus a little. Lydia woman. Eph. v, 18. "If any man  
Putteth his hand on Peacock. ✓ James by 9 fingers pointing

Eph. viii, 11, xii, 12. Individual souls. Invincible sleep. Jno. i, 42

Man in 9th cent. Luke xxi, 33. Jno. iii, 14

Means (1) Singleness of purpose. Concentration. Invincible Fox

(2) No occasional outbreaks. - Judas, Judas Iscariot, Calm life work

One at a time. Numbers. Scatter as 2. Reed & J.

Pretty! Pretty! George Judge, Brownie Dragon Story.

✓ 3 Patient and Owing. Empty-handed! Lost! ✓ Ulster girls (at)

(4) Deadly Lutheranism. O.O.O. Vengeance & Snap.

Godiva, Daniel, Brock, Elijah, Abraham Paul,

Note this morning a definite set of Coke Station. Bible study.

Oh! May I join the choir invisible!

July 18 | day to repeat the run.

It is failing - nicely. There is the 1st part of the order with them. Hypothetical Debt.

David says. Hypo. Repeating back the 1st sentence of the first page  
Paying Balanci

Every sentence : he repeats first, then goes.

It is failing here it is not going on that. Only

The last gets to the run. Then the 1st goes and a few.

2nd July. David is now writing it in back - countryman example  
to be written to everybody. Debt

It must be the 1st part. If he only keeps it - it goes.

Then on the 2nd sentence. '86. 15 Aug 1888 - Actual English

2nd July. Here it is not doing. Under all circumstances we are to  
say that the 1st part is in fact on his side. Additional sentence. But  
then credit, debit, both. Then, Debt

the 2nd part is in the <sup>right</sup> hand. Then the 1st sentence

(2) That is bad failing. The credit is in the <sup>right</sup> hand. Then the 2nd sentence.

It is the 2nd part it was not. In English. L. the 2nd sentence.

Now "No debt you too and me"

It is the 2nd part it was not. In English. <sup>right</sup> hand. Then the 2nd sentence.

It is the 2nd part it was not. In English. <sup>right</sup> hand.

It is the 2nd part it was not. In English. <sup>right</sup> hand.

3rd July a misprint with the whole 1st. Then right for 1, 2, 3, &

We are to fail now? Paul. Hypo. Credit. Credit or Debit

## How to deal with temptations

Our problem How to say? Art & quiet.

### 1. Define them as such.

"My temptations are too so."

Physical - honest and money. Said at time. The periodical temptation  
in my methods of work. My hobby writing is my greatest  
in my relation to people  
to be independent  
independent  
hard & tender & loving.

Locate the tendency. Do it in the presence of Third person. Return to the  
Habits very soon from now when discovered.

bring others

### 2. Resist them directly.

Acquire the way of thinking them. Like a good soldier.  
Don't compromise with them - saying you are born of gradually.  
If you are set a larger time scope before next surrender &  
Even though you fail back to the principle of no compromise. Do greater.  
Get this so much that you can conquer. "There is no thing that can not overcome."  
Each victory will help you some other to win - Standard.

### 3. If progressive has known that some temptations are too much for you escape from them.

No man who got up in the night and ran.

No coward here - does not cross ocean ten miles from 10000 await  
Don't look at things - paths or

This chance.

### 4. Don't invite them or go to them.

"They that do enter not in" "Know not not a"

Be more set all the time towards in the regular way of our life. "Break away"  
Sickly, Corpulent & ignorant. The Idaho man. "Until 23 I watched myself by discipline".

### 5. Cross them out.

Meet them by vigorous attack.

e.g. Books. Much more. Dispossess them of something good & clean.  
Get yourself invited to a place on which this temptation can't live.  
The hills in India and the plain places.

The atmosphere from companionship. Even within like, Athies, Salons, Brothels.

### 6. Break away from association in which temptations are inevitable.

Paul: "Run out from among them the ye ignorant."

In one day we have started over as skeletons. Light enough in a way,  
but carried too far.

### 7. Choose one place to be gets higher and fight for that.

Motivated by failure. Never say die.

Reckless upon success. "May God help - with me."

"He goes down but it does not surrender."

For a moment made alive.

Do not say to say it through. Feb. 11, 18.

System - take it off. Small temptations in the form before recovery.

C. Bailey & another defeat at the Hosses

## The Bread which we Break.

What is Christ?

Hocuochi lecture

The place of Christ in Christology in Christ.

Christ grows out of center in a person

The fact of Christ

Christ - 1. Below me. - That place Pro. xx.

2. "Learn of me."

What the teacher.

Stressed. Peter. Jesus

But also we learn thereby Eph. viii, 20

To hang doves beneath the

Gal. i, 16, I Cor. i, 23, II Cor. i, 19, Phil. i, 15.

Christ is the bottom. I Pet. ii, 21.

3. "Girds in me." Pro. xv, 4

Approach the great mystic word now,

life. That.

No room for alienation. • underneath glo.

"Sudden in the cellar n".

4. He coal the people. - Shall come back to thee.

Paul.

Christ's place in Paul's thought.

shown in his use of terms' title.

Jesus. - Oh to how watched church Lord

Christ's place in Paul's life.

In thought. II Cor. x, 5.

The pre-existent belonged to God. I Cor. i, 13.

The conception of Jesus

The oneness of humanity, the peculiar man

The human & divine & the new humanity

This dual nature man to type.

The life had the new humanity. Permanent

The life in man

The pleasure of God, that gives the Church & grace

powers. Good generation

He belonged to Christ.

"Christ I am Christ, let the name suffice you".

He too was ride up into the mysterious origin

Christ was the life. Phil. i, 21, Col. iii, 4, Gal. ii, 20

as things see as nothing to them Phil. iii, 8

Born in this body the marks of Jesus.

See this sounds ecclesiastic but Paul is the man charged with design not the people.

Christian Church differs from all other religious  
System, methods, Book, Service Order

No one else says God is provider  
Christ didn't say first

But Christ, the only one that is concern or关心 of the provider.  
Prophets - his own Islam  
Koranic Guidance

Christ, that understood himself understand as personality  
and Christ's form resident in their too.  
A supernatural Person in it

The Missionary therefore is not the bearer of a message but the  
bearer of a life.

This Ordinance a huminian commentary of this.

The command of the Body of Christ

It binds us Christ, typifies into a unity

You stand set down at this table anywhere in the world &  
be at home

Then a more spiritual union - Eternal relationship of

Christ

In this it holds the secret for which the world is

looking

As this flows from the mouth of Christ, to Christ,

We bear Jesus Christ.

Are we conscious of this?

Do we know that Jesus is with us?

No man can read. xxviii.

If not, how acquire it

Truth in Christ.

Know them.

Enter them.

I come back now to the mysticism again.

"Be I."

Is this allowable? A. Tolstoy. J.S., xxi, xx,

Christ our food. "Eating me."

St. Patrick.

the place which Jesus has in Christ, he ought to have in us  
this right to it.

"The end for we that believe - are bound his brother with them"  
the influence of this mostly on Eng.

On Paul

Raised him up to his service.

Transfigured this being

In ad-hoc trades considered. Cor. X, 1. x1,3

Salaphim - Col. II, 3, 9.

How full toward Jesus of Peter & Stephen,

This present generation see to such a yielding of that power to pass  
this root wholly in them.

The remembrance of the old of history. Do we do this?

The mystical union goes between earth  
and heaven in them.

How this people are divided.

The spectator of this appearing. "See the come!"

How we are treated here.

Do I feed upon Christ?

Can I give them?

Is it it are real to me?

"We sing of thee, O God

But do we sing to thee?

Do their lips open,

and hearts a wider chord

In perfect harmony?"

Are to thy actors wing

Which serve? Is it real?

Or are the pris real

An anti-pris thing

And purely carnal goal?"

Am here here as our King  
God last thou reign supreme?  
and are we what we seem?  
Or is that which we sing  
A turbulent tape?

1. The ancient world knew nothing of democracy.  
The social & political unit was the tribe > the individual  
The ancient civilizations & peoples North to South 4-13  
It did not realize the worth or significance of the individual  
slavery, slaves 4-11 Gymn & Marin service.  
Therefore it did not concern either his right or capacity to be counted

2. The democratic principle - the individualization of every man, the better  
man - the right & capacity of man to expand over the antagonism  
of slavery -

It came from Athens, says that of the individual.

Nash's argument. Read the title of the chapter

Athenians denied the validity of all. casts doubt

to affirm the equality of all men before God - related documents on death

to affirm the equality of the document man - the moral incomplete

to declare a brotherhood which was a democratic

The other Eng. were against communists as Korea

3. The principle found its perfect expression in our American institutions

which are

The Declaration of Independence. North. 279.

The original idea of human perfectibility & happiness was of the origin of the  
democracy.

The new confidence & boasting. Garden Gates 284.

4. We seem now to be endeavouring in our adherence to the  
We have had confidence in the capacity of men for self-government  
Lique - Centralization & paternalism of the Central Govt.  
Separation of political parties & the Base.  
Municipal corporation & inefficiency.  
The yellow press & its appeal to vulgar class interests.  
Municipalism & imperialism. British & Chinese

We are moving from the undemocratic to the democratic view  
of life.

In India the Federalists or the central. Advancing slowly there.  
No provincial council - no separate. Jaffna, Ceyl.  
Centralization due to appeal to general discontent more  
than the setting of the country against community.

5. This under present contact with the principles which support  
the democratic process in the East now waning, the  
Orient is taking the principles of

Asia the conservative's view -

Caste in India, Feudalism in Japan. Same view in  
But now the democratic upsurge.

Japan - Meiji

Korea - colonial now but - Indep. Club. Allen Day Treaty.

China. The Shanghai proper  
<sup>Confucian education</sup>  
<sup>Local government</sup>  
<sup>Universal suffrage</sup>

India Loken, Chittenden, Roosevelt.

Petria

6. The course of thought

(1) Ought to re-establish our confidence in democracy

(2) Leads us to have faith in the supremacy of the individual. Work 229

In behalf of President Baeris many friends in the East I count it  
a joy to hear the news of congratulating him and Sec. Calley.  
I say "in the East" with humility because I do not believe in the tendency  
to magnify national differences. They are far less than their  
own remembrance.

It is because our problems are also one that I can congratulate with Baeris  
too, on his coming when no new issues are at stake.

But indeed the essential issues are the same all over the world and now  
the same treatment and our rejoicing today is in the fact that the Belgian  
endeavor to have to deal with these issues in a fundamental way

1. First of all it aims to lay foundation of right principle  
so much of life today is based on policy. As ethics are relative & contingent  
not absolute. So many men are like Rikhi-Tibhi  
Right principle is needed, and found men. "O good my master." Spengler is  
of course.

Under carried over to Greece. Charley  
William & the Capitalist

2. To prepare condition to uncertainty

The odd modern idea of tolerance  
It has undoubtedly a rather tragic figure among the spiritualities.  
Intemperance or how ever if it leads on to knowledge  
Not afraid to say "I believe"; Name "And being uncertain."

3. Its ideal is to have hard character & soft independence

The President refers to Breckinridge, Berkeley, Stonewall a hard habit.  
One sees today Mrs. Shanta Ray. The Eastern. That Day  
The discipline man! The been on the Committee.

4. The Rajni becomes & the ideas of leadership become,

The saying of technical education. One educated leader  
"He is of the right eye, Leader & then with man."  
The ideas of duty & care.

No contempt of humble duty  
"Thinking" of sacrifice, place. The wisdom Party

5. For quality > quantity

Master says know them art. There a higher creature

6. And lastly, we represent ourselves as the friends of the people of the church. That there is to us no trinitarianism in the spirit of religion.

The future spirituals of man are ours.

The great need of the nation.

Execution is individual character. Duty

Execution is the moral. Write the Journal.

And religion is duty.

Why do we beat about the bush? Bruce, & Dr. Cook.

What is religion?

Certain ideas about man, God & duty, when animals?

And the living power to realize them in life. Who are?

The Benedict Arnold Thread,

## McClos Mission

Louis XIV and Versailles, like the antar poem of the arch which bears, even here, the burden.

Louis - the palace at Versailles - Monarchy - writing & the last chapter was opposite the square where the King - who was slain said to this "O monarchy, O Tyranny, I have triumphed over thee".

History of Mission. Mr. & Mrs. McClos.

METHOD OF FOUNDRY. McClos knew only three French Parishes Condition of Clergy. Attitude towards Napoleon Success.

Founded one in the worst quarter. Heistering.  
In a court McClos is a child. Besides blessing, here.

Story of the rich land-owners in St. Louis  
"Young German materialism."

Woman's meetings & girls' meetings.  
Shop-girls' meetings meeting alone.

Preach Christ & not Mealy or learning etc.  
Give them in time of the preachers.  
France & Paris intellectuals enough  
have not Bible.

People ignorant of its obsolescence.

Story of German & collection of French  
They only acting as store & being  
told that they kept no numerical books  
the Jules & the Bicent.

Convinced Queen of her by telling of Jesus & comparison  
Non-discriminatory, each one by comparison or progress  
Meat eating, avoidance of  
measures, & character, of meetings

by the letters of the famous order of their & others.

Influence of McClos Mission in America, Italy, Belgium &  
Words of Moody & Dr. Stanley (Greatest time Periodical)

Leipzig - also story of Jesus.

Read - say land's blessing. Privilege or obligation have  
given you leave to the world. to bring them, as we bring them

## Consecration.

For though some are back

In sight of home

Mark xiv, 28, Luke xxiv, 49, Acts i, 4 - , 4

Jno. viii, 39.

I John III, 16  
acts. II, 1 - 4

Jno. xxi, 23-24-26.

With one accord. in one place. Prayer.

Jno.

Temple first.

Peter.

Luke xxiv, 53.

Mary.

Thomas.

Judas.

Reminiscence. Luke xxiv, 32.

Waiting patiently. 10 days. Lord descended on Shrove day.

Acts xii, 22

When being not seen Pet. i, 8; II Cor. II, 18

### Good out of College.

1. A. T. C. John.

2. James.

3. Dr. Ben. Miss. Adeline

4. Volunteer Numenel.

5. Missy. Buffalo - Pleasant Estelle.

Character of work.

### Needs

Wid or home. Young men.

Prayer, School, Deacons &

Entertainment. Asbestos robes

Chorus chorale. Sculptor.

No cant - Drummond.

Day of Prayer. Moody's service Moody's obituary. Princeton sermon.

Bible Study. Change in recent years

Deputation work. Drummond's visit.

### Relation to Mission

India, & Ceylon, Syria

Conversion.

Get on. Anti Monks.

Bank.

Convers flats

Vanderbilt work - to note on Dallas - our reply to the demand.

Winter, & I

Reform influence of mission

The Relation of the assocen. to the money work  
of the 20<sup>th</sup> cent.

The command of the work & its need.

The elements of the need.

- 1 Need for men
- 2 Need for money.

Relation of the assocen. to these needs.

- 1 Money
- 2 Men.
3. Projects.

But why the assocen. only?

And why the 20<sup>th</sup> century?

Crisis. Capitalism.

## The Friendship of Jesus.

Diff. between charity then & now. Herod of the days.

Charity of today

No essence. love & ego.

Friendship of Christ.

Meaning of that Friendship.

Christ - Master - we slaves.

Changed character of being. How was a sacrifice, a love. Everything  
comes to way to drive the end.

Mark 14, 8      This step.

Things standing in the way of having it really.

Duty - Give giving say as a slave.

Honor - 'Lieber du'?

Friend - Christ.

Duty - Luke xvi, 10.

Objections offered by some to taking it.

Laddie.

Toss up the pearl. - In right of honor.

Has reconciled - Works of reconciliation.

Recects if we do had it.

Changed character - "whom loving me" as. Moral sculptor.

Heaven & Jesus - None know them now.

Broaden's prayer.

Power & emotion - vibration.

In purifying our thoughts - Luke vi, 8.

Ready for the Lord. Luke xii, 36, I Timo. II, 28

Faithful in little things. Luke xvi, 10. Christ's example.

Making us appreciative.

Give us the instead for souls.

Suf - forgetfulness - Orion or other Clarkson

forfeited Prov. xxii, 28, xxii, 17  
and " Job. xv, 13, & Ruth xii, 2  
Savagery Job xxv, 5, Rom. v, 8

Makes Manly Luke ix, 56-62, Job. x, 10 Ben H. Arnaud.

Our Relation to C. Controls.

The Mortation of the low

Let him <sup>Impugnous</sup>  
<sup>Scorn</sup>  
<sup>Originality</sup>  
low down upon

Paten suffering Mat. xxvii, 4 Job. Obadiah Job. 4, 30  
15: 10

Must be born again John 3: 3

## Religious Enthusiasm.

The Man in the Roman Market Place.

### I The Characteristics of our Age.

Religious Moral Social & Political.

Intellect & Interest - three great questions - Ruskin

Opportunity - Bro. & Progress - Emerson

Mission & Martyrs - Does things come back again?

Napoleon & the Pyramids.

### II The Needs of our Age.

Motive - Specialization & consequent atrophy. Why? Mindlessness.

Restraining principle - Responsibility - Webster

Concentration - Panatism - One channel. Dressem way.

Honesty - Honesty - In Christ alone. Webster.

A Master - Blind man & the dog

### III The Provided Remedy. - Christ.

(1) Why is he not accepted by Sinners?

Some think they do not need him.

Some are checked by sin.

Rest are careless because ignorant. - Who's fault?

(2) Why are Christians not enthusiastic? Animated apologetics

How nor the instance for souls.

Example of the Christian life to be a life "In you".

James thus forgetfulness of self - Passion for others' flesh  
and readiness to Christ - Bowen. - Mary as the Parable  
Christ - Rom. viii, 29 Cor. III, 11.

### The Application of the Remedy. - YMCA.

### IV The Remedy Offered.

Christ's service to the Christian - & the Holy Ghost.

Christ's self to the sinner.

"Tidy" - I come.

Heaven and the Master

Revelation chaps. 21, 2, 3; Mark IV, 11. Matt. XXI, 36, Luke II, 9

Meetings I Thess 17, 17; Jno. x, 28; Rev. VIII, 9

Separations Matt. XXXV 46 Luke XVI, 26

The little ways & the chaste chisel.

God & man both great.

The Nevada Flag

Arise let us be going, follow me.

Harvest.

ROCKLEDGE  
LAKEVILLE, CONNECTICUT

Apr. 8, '46

My dear brother,

I append as a postscript or supplement or two for your removal if you can't use them.

With best wishes

Yours sincerely Robert Elmer.

The missionary issue and, for that matter, the whole problem of the world's peace and order and decency can be stated in two simple questions: first, Does the world need Christ? and second, Does no one want to get Christ or Christ get the world?

Kathleen is clever today than the man has failed and, left to himself, will continue to fail. Sincerely cannot help him from without and there is no one but God. The gospel is just news of the fact that God has come to man's help, i.e. it incarnation. Civilization, Secularism and humanism may wriggle as much as they please. They last where they began. It was not in them to transcend themselves. In have of God held out in Christ alone can help them.

But how can men to learn of this help? Christ has no way of

revealing Himself known and offering Himself to man except by someone  
by whom others know Him. Death is not self propagating. It is personal  
and varies from person to person. In one opinion and basic true of  
God available if even in Christ has to be carried and communicated by  
man to man. And this is the greatest matter in the world today.

He could needs Christ and it can get him only from and  
through Christian men.

For Saturday, May 11

Humility

Scripture Reading -- Mark 10:35-45

"Serving the Lord with all humility." -- Mark 20:19.

Thought for the Day

The word "humility" is derived from the Latin word "humilis" and the root of this word is "humus" which means "ground." Humility is lowliness, getting down on the ground, not in the way of groveling but in the way of service. One can lift far more by getting under it than by pulling it up from above. Thus Christ came down and lifted humanity from beneath, as Paul describes in Philippians 2:5-9. True humility consists in lifting up by getting under. When Louis Agassiz and his brother were small boys in Switzerland their mother missed them one day and to her horror discovered that they had set out to cross the lake near their home. "The lake was not less than two miles across and she was by no means sure that the ice was safe. She hurried to an upper window with a spy glass to see if she could descry them anywhere. At the moment she caught sight of them, already far on their journey, Louis had laid himself down across a fissure in the ice, thus making a bridge for his little brother, who was creeping over his back."

Prayer for the Day

Help us faithfully to follow Him who, though He was rich,  
poverty  
became poor that we through His / might be rich.

For Sunday, May 12

The Greatness of Humble States

Scripture Reading -- I Corinthians 1:26-31

"God hath chosen the weak things of the world."

-- I Corinthians 1:27.

Thought for the Day

"Almost everything that is most precious in our civilization," wrote the historian H. A. L. Fisher, "has come from the small states. -- the Old Testament, the Homeric poems, the Attic and Elizabethan drama, the art of the Italian Renaissance, the common law of England. Nobody needs to be told what humanity owes to Athens, Florence, Geneva, or Weimar. . . . The quantitative estimate of human values which plays so large a part in modern political history is radically false and tends to give a vulgar instead of a liberal and elevated turn to public ambitions." Ancient and modern history alike show that the real forces of life are not the noisy, public, self-advertising forces but the quiet, lowly, concealed, humble-minded agents and agencies which do their work as nearly silently as possible and as little noticed by the world.

Prayer For the Day

Keep us, Lord, from all that is haughty and high minded, and make us like Him who was meek and lowly in heart.

For Monday, May 13

"The World's Benefactors"

Scripture Reading -- Matthew 25:34-40.

"God hath chosen the foolish things of the world to confound the wise." -- I Corinthians 1:27.

Thought for the Day

In a sermon on St. Andrew's Day bearing this title, "The World's Benefactors," Cardinal Newman says, "Those men are not necessarily the most useful men in their generation, nor the most favored by God, who make the most noise in the world, and who seem to be principals in the great changes and events recorded in history; on the contrary even when we are able to point to a certain number of men as the real instruments of any great blessings vouchsafed to mankind, our relative estimate of them, one with another, is very often erroneous. . . . We must unlearn our admiration of the powerful and distinguished, our reliance upon the opinion of society, our respect for the decisions of the learned or the multitude, and turn our eyes to private life, watching in all we read or witness for the true signs of God's presence, the graces of personal holiness manifested in the elect."

Prayer for the Day

Help us to see in common occasions and small things the opportunity to live unto Thee and to do valiantly.

For Tuesday, May 14

Living on the Ground

Scripture Reading -- Psalm 28

"The husbandman that laboureth must be first partaker  
of the fruits." -- II Timothy 2:6.

Thought for the Day

Ray Stannard Baker in "American Chronicle" makes an appeal for true humility, that is for living down on the earth as against our urban life in what we call "skyscrapers" which leave the ground but never reach heaven. "I believe firmly," he says "that the time will come in an age of motor cars and flying machines, when many more city people will find it possible to live on the land to their own better health and keener satisfaction. I don't mean that life in the country is without its difficulties and hardships -- I know what they are -- but if the man is a worker and both man and wife are contented with simple living -- with living more than with money making -- it offers real and deep satisfaction." Brutus found strength in kissing mother earth. This is more than fable. To work in the earth, or "humus," was Adam's curse but is man's blessing.

Prayer for the Day

Lord, help me to love the brown earth, plants and the trees, and to find uplift of spirit in working in the ground, with my hands.

For Wednesday, May 15

God Strong in Our Weakness

Scripture Reading -- Isaiah 60:15-22

"A little one shall become a thousand, and a small one a strong nation." -- Isaiah 60:22.

Thought for the Day

In his Introduction to John Woolman's Journal, Whittier wrote: "To those who judge by the outward appearance nothing is more difficult of explanation than the strength of moral influence often exerted by obscure and uneventful lives. Some great reform which lifts the world to a higher level, some mighty change for which the ages have waited in anxious expectancy takes place before our eyes and in seeking to trace it back to its origin, we are often surprised to find the initial link in the chain of causes to be some comparatively obscure individual, the divine commission and significance of whose life are scarcely understood by his contemporaries, and perhaps not even by himself. The little one has become a thousand. . . and the only solution of the mystery is in the reflection that through the humble instrumentality divine power was manifested, and that the everlasting arm was beneath the human one."

Prayer for the Day

Lord, make us weak things the instruments of thy righteousness and power.

For Thursday, May 16

True Work Dislikes Publicity

Scripture Reading -- Matthew 6:1-8

"Let not thy left hand know what thy right hand doeth."

-- Matthew 6:3.

Thought for the Day

Florence Nightingale was surprised and distressed when she learned of the glory and fame which were gathering about her nursing mission in the Crimean War. To her family sending her supplies and tributes to Scutari she wrote: "I do not affect indifference to real sympathy, but I have felt painfully, the more painfully since I have had time to hear of it, the eclat which has been given to this adventure. The small beginning, the simple hardship, the silent and gradual struggle upwards, these are the climate in which all enterprise really revives and grows. Time has not altered our Saviour's lesson on that point."

Prayer for the Day

Give us the mind that was in Christ Jesus who humbled himself to be born of a Virgin in a manger, and who became man though He was on an equality with God.

For Friday, May 17

Lowliness Higher than Height

Scripture Reading -- Psalm 24

"Wherefore God also hath highly exalted him." -- Philippians 2:9.

Thought for the Day

Lowliness is higher than height. Love is stronger than death.

"Lord, when thou didst thyself undress  
Laying by thy robes of glory,  
To make us more thou wouldest be less,  
And becam'st a wo~~f~~ful story .

"To put on clouds instead of light  
And clothe the morning star with dust  
Was a translation of such height  
As, but in thee, was n'er express'd.

"O what strange wonders could thee move  
To slight thy precious blood and breath?  
Sure it was love, my Lord, for love  
Is only stronger far than death."

-- Henry Vaughan

Prayer for the Day

Lower us, Lord, that Thou mayst then lift us.

## Remember.

This word "Remember" is one of the great words of the Bible and of literature and life. And like many great words it has more than one significance. Cudden in his Concordance gives eight different senses in which he thinks the word is used in the Old and New Testaments. These pretty nearly, however, reduce themselves to two. In one usage the word has no reference to the past. It means to think about, to give heed to, to observe or consider. It is in this sense that it is used in the familiar passage in Ecclesiastes which Canon Beeching puts in the boy's prayer:

"God who created me  
nimble and light of limb,  
In three elements free,  
To run, to ride, to swim.  
But when the snake is down,  
But man from a burst of joy  
→ would remember him!  
Take the thanks of a boy!"

## Galatians

Paul uses the word in this sense in his Epistles to the Galatians where he says that the leaders of the church in Jerusalem "would that we should remember the poor; which very thing I was also zealous to do." In this sense also, thought arises a reminiscent touch also. Barbara Betrand, Hugh Miller's daughter, uses it in her form "Coming".

"Remember that I may be the next  
To come in at the door,  
To call you from all your busy work  
For evermore:

As you work your heart must watch."

This is not the sense, however, in which we usually think or speak the word. For us its reference is to the past, to some event or incident or person whom we recall again to our recollection. So our Lord spoke to His disciples in the Upper Room, "Remember the words that I said unto you." So Paul admonished the elders of the church at Ephesus when he met them at Miletus, "Remember the words of the law which I have spoken to you." So the thief on the cross used the word, "Jesus, remember me when thou comest into thy Kingdom."

It is in both senses but especially in this second sense, that the word sounds like a great bell again and again in the Bible. "And God remembered Noah." That is the first note. "And I will remember my covenant which is between me and you." On the day of the

2

real deliverance from Egypt, "Moses said unto the people, Remember this day," and forty years after stands on the border of the Promised Land, he charged them, "Thou shalt remember all the way which Jehovah thy God hath led thee these forty years in the wilderness." His own mind and heart were full of memories as he came to the end of his great undertaking and "spake in the ears of all the assembly of Israel the words of this song,

'Remember the days of old

Consider the years of heavy generations.

The Psalms are songs of remembrance as much as of hope, and one of the wonders of the Prophets is their representation of the memory of God - the one Person in the universe who is in control of His memory and who can call to forget: "I even I am He that blotteth out thy transgressions for Mine own sake; and I will not remember thy sins."

In the closing hours of Jesus' life again and again sounds the bell of remembrance, by way of warning and by way of appeal: "Remember Lot's wife", and in one of the most vivid parables, "Dives and Lazarus", the words of Abraham to Dives, "Son, remember." "I think," said Dr. Lyman Abbott, "the most terrifying vision on future punishment I ever heard comes out in 'Son, remember?' But it was wholly apocalyptic, a vivid portrayal of what was here and what would be hereafter the anguish of a soul who, looking back, could remember only a life of wasted opportunity. Several exasperated, selfish cruelties." And in appeal Jesus counsels this: "desirous to remember this word, "A servant is not greater than his Lord," and when the persecutors begin to "remember how that I told you": The Holy Spirit, the Good Team, would come when the time was ripe and "shall bring to your remembrance all that I said unto you." And the Doctor says more and "shall bring to your remembrance of Jesus.

ment of the Lord's Supper was kept from us as a punishment of God.  
Three times "Remember" sounds forth on the day of Jesus' death. He calls crew and Peter remembered. "Remember me", plead the thief. "Be remembered", said the chief priests and the

3

If memory is the mind's dwelling place, that is where our thought is almost always to be found. Indeed what place has the mind but the past? It does not yet possess the future and is there in reality a "present"? Is not the "present" only an imaginary line across which the past is forever flashing into the past or along which the past is forever eating its way into the future? As Alexander Smith wrote in "Bleaknorp," "A man's real possession is his memory. In nothing else is he rich, in nothing else is he poor."

And memory is the miracle of the mind, overlooked as miracle because it is so familiar. But, said John Dryden, "many things seem to me miraculous which men think nothing of, such as memory by which we live again in place and time." And there is a remarkable passage in a remarkable book, Dixie's "The Human Situation," on memory as the refutation of every materialistic and mechanistic philosophy: "Take memory then which nothing is more inexplicable. When memory raises its head the sciences are dismayed and fly before it. What is it that remembers if not the self? You have a history of your own, a private diary, of which no one else can turn a single page, independent of and anterior to the world's history. No one can recall my memories for me; if I perish my memories are lost forever, and if I remember a face I saw a year ago the subject that remembers must surely be the same subject, the continuing self that formerly observed the features now recalled. Who else could it be? What relation has this process to the brain, of that neither physiology nor psychology can give any intelligible account."

To any philosophy that denies the soul, the soul reflects. <sup>I remember if</sup>  
Memory is the treasure house of the mind. Here we lay up, to use words of Paul,  
our gold and silver and precious stones but also also, our wood and hay and stubble  
and worse stuff than stubbles here in memory <sup>ring, like a Paradise,</sup> <sup>to</sup> "the only Paradise,"  
said Richter, "from which we cannot be driven away." Here can come at all to  
rest and be at peace. And here we have to come for guidance and direction. "Hence  
here," said Faust, "shall hear a word behind the saying. This is the way walk ye  
in it." Erase our memories and our way is lost. The Past must be our Adviser.  
As Bacon said, "The counsels to which Time hath not been called, Divine counsels must  
ratify." And Professor Perry in "Prudentialism and Democracy" quotes a striking passage  
from Graham Wallas: "If the earth were struck by one of Mr. Gollo's comets, <sup>out of</sup>  
in consequence, every human being <sup>now alive</sup> were to lose all the knowledge and

4

Habits which he had acquired from preceding generations nine-tenths of the inhabitants of London or New York could be dead within a month and 99 percent of the remaining tenth could be dead in six weeks. They could have no language to express their thoughts and no thoughts but vague reverie. They could not read notices or drive mares or horses. The white races would probably become extinct long before, a few primitive races might live on fruit and small animals in those fertile tropical regions where the human species was originally located until they had slowly accumulated a new social heritage." The original leaders and they had slowly accumulated a new social heritage." The last is our Schoolmester and he has no foolish modern prejudice against Belomongering. People can have its horrors. As Emily Dickinson's eccentric genius creates

But memory can have also barriers, as surely as "P. i. long has a rear end front -

Grecia

"Renaissance has a rear end  
It's something like a house:  
It has a garret also  
For refuge and the double.

"Beneath the deepest cellar  
that ever man or land:  
Look to it, by its fate one  
ourselves be not preserved

ourselves be not grieved. <sup>from</sup> Did Simon Peter ever forget the look  
there are things laid up in memory we could <sup>never</sup> ~~ever~~ <sup>forget</sup>. Did Paul ever forget the  
of Jesus and the shame of his remembrance as the cock crew? Did Paul ever forget the  
light on Stephen's face and the "dear men and women whom he sought and <sup>mean</sup> ~~saw~~"? What  
did Newman mean by his prayer, "Remember <sup>not past</sup> ~~that past~~ years"? If only we could forget!

"Way, but the never crossing string

The clearness of rendering.

But if we cannot forget, End can.

But if we cannot pray, we can.  
And here is a spiritual law of displacement. We can fill memory with what  
we shall wish to remember, with the great hymns of the Church, with the Bible and above  
all with the memories of Christ. We do well to take shame from the example of old  
Cowell, the boy of India. In "Other Men's Flowers," a book of 395 pages he has gathered  
240 poems all of which he had once memorized and of which he says "I can still repeat to  
myself nearly all." They are not mere scraps but include long poems like "The Rime of the  
Ancient Mariner" and Milton's "Ode on the Nativity". And he says Lord Allenby etc. had a head  
full of poetry. If these men can thus store memory as Christian folk ought to do what  
Paul charged Timothy to do: "Remember Jesus Christ." Ignatius Loyola made this  
one of the essential "spiritual Exercises" of Jesuit novitiate. Jesus and the saints  
lives were to be lodged in memory as its master and its perpetual propagation.  
And do we not also belong to the Company of Jesus? And ought she not to be our sweetest memory?

*My Photo*

Mar 10. 1938

200<sup>th</sup> Anniversary

T. ALLEN,  
"Craigard",  
The Esplanade,  
Frinton-on-Sea,  
Essex.  
England.

Kylashferry

May 10, 1938

200<sup>th</sup> Anniversary

T. ALLEN,

"Craigard",

The Esplanade,

Frinton-on-Sea,

Essex.

England.



## My Presb. Bi Centennial.

1. Substituted for Dr. Mackay & Dr. Stevenson.  
2 by memory of the relatives anticipated theirs.  
College memory of sermons - John Stiles, Parkhurst Park.  
St. Supper. Kirk. Smith.  
Parkhurst sermon on "Eyes of the Heart."
3. In one sense - Coarse & Tarnished. Poor & kept out.  
(1) Princeton Sem. pastorate here. Very poor in rate
4. Parker was reading the history of Presb. & I went to  
Spotsylvania Presb. & then Presb. of Princeton.  
(1) Parker to the Estab. of Presb. of New Brunswick. 10  
(2) " " Princeton College 14  
Dickinson - Born 3.8. Ever since following '75  
(3) " & Estab. of Princeton Seminary  
Adria. Mackay. 64  
Danner Miller. 35, 36 20 years in his.  
Reason for Princeton - Coarsey.
5. Relations of Presb. to it becoming worse.  
Pres. & trustees from 49-86 can form any. in January.  
Spring - Phillips  
The Pres. does business 13 yrs  
Andrew a Boston. State. Open house, in both. Library  
Supt. of Hosp. once P.S.K. waiting for Alexander  
Mack. Jacob Vrempf. Supt. for 57 years  
Or Princeton. Smith - Bragg

6. Down of the family connections

Porter 44, New A. 66-82 last on Second Avenue  
or senior '72-'75:

Pearce, J. D. Stevenson 7yo at 5<sup>th</sup> & 1st. Gym in down  
Westland Apartment

7. Remembrance Cards. to my son

1<sup>st</sup> Church, Boston '66-1930, now men

Porter, Oscar, Alfred, F. Anderson

Con. Dyke, J. H. Porter, Daniel Staley, Elmer Hooper  
Kingman, Varber.

8. In to the past.

Chuckles on Postbury.

Drinkwater "Johnson of London"

ROBERT E. SPEER  
ENGLEWOOD, N. J.

"In the frequent mention which Dr. C. L. Burleigh  
has accustomed to make of this issue [B  
Berkeley] he always speaks of him [Dr. Emmons]  
in high terms of respect; while he entertained,  
as is well known, very different tho' colored opin-  
ions. But it was characteristic of him to treat  
all great liberality, and in some respects with  
extreme contempt, those whom he with some  
time regarded as seriously erroneous."

Cashed Green with powder box in North College  
Gpfd to myself, October 8th 1813.  
Yellow letter, Jan 26, '13 in leather & Student who  
has had a fracture in his right arm has put a  
sheet of cards in it

**ROBERT E. SPEER**

**ENGLEWOOD, N. J.**

# Military Order of the Loyal Legion of the United States

COMMANDERY OF THE STATE OF PENNSYLVANIA

## In Memoriam

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HENRY CLAY TRUMBULL

*Chaplain 10th Connecticut Infantry*

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DIED AT PHILADELPHIA PA. DECEMBER 8 1903

# Military Order of the Loyal Legion of the United States

HEADQUARTERS COMMANDERY OF THE STATE OF PENNSYLVANIA



CIRCULAR NO. 8.  
Series of 1904.  
Whole No. 503.

Philadelphia, February 26, 1904.

HENRY CLAY TRUMBULL.

Chaplain 10th Connecticut Infantry September 10, 1862; honorably mustered out August 25, 1865.

Elected January 5, 1869. Class I. Insignia 1001.

Transferred from Commandery of Massachusetts March 14, 1878.

Chaplain of the Commandery May 1, 1878-1886.

Junior Vice-Commander of the Commandery May 5, 1886-1887.

Born June 8, 1830, at Stonington, Conn.

Died December 8, 1903, at Philadelphia, Pa.

Companion Trumbull's service was as follows: In campaigns in North Carolina under General John G. Foster in fall and winter of 1862-63. In Department of South from February, 1863, to July, 1863, under Generals Hunter and Gillmore, at Seabrook, James and Morris Islands. Taken prisoner before Fort Wagner July 19, 1863; confined in Charleston jail (held for a time as a suspected spy, with the gallows threatened). In Columbia and in Libby Prisons. Released in autumn of 1863. Rejoined regiment at St. Augustine, Fla.; thence, in spring of 1864, to Gloucester Point, Va. In Army of the James until capture of Richmond and Petersburg, 1865. Then with regiment at Richmond, Va., until mustered out. Under fire with the regiment in more than thirty different engagements. Brevet asked for him by all the officers of his brigade and request approved by General Terry, Department Commander.

Companion Trumbull was one of a household remarkable for intellectual vigor and genius. His brother, Lieut.-Colonel Thomas Trumbull, Chief of Artillery before Petersburg and Richmond, died in the service. The family — Scotch by descent, originally Turnbull — has been conspicuous in Connecticut history. Until his twenty-eighth year Dr. Trumbull was in secular business. At that time (1858) he became State Missionary for the American Sunday School Union, thus entering upon his career as leader in the religious education of the young. After the outbreak of the War of the Rebellion he was offered a Majority, but declined it, as he was advised that his health would not stand the strain. As the war progressed, however (1862),

he could not restrain his impetuous wish for service, and being offered the chaplaincy, accepted. He once told the writer that at that time he was expected to live but a few months; but long or short, he wanted to give his life to his country. As with many another man, the gaunt, wiry bundle of quivering nerves got fresh vigor from open-air campaigning, and he reached the age of seventy-three.

Among the chaplains of the armies of the Republic none wrought a more distinguished and useful part than the chaplain of the Tenth Connecticut. None received heartier recognition and honor from his associates and comrades, both officers and men. Few in after life reached as high a point of professional and literary eminence. Full of religious zeal, an ardent patriot, and devoted to the soldiers' welfare, his intense nature and burning enthusiasm were thrown wholly into his duty. In the army, as in his subsequent vocations, he was an impassioned and tireless worker. He once remarked: "The army suited me; I could not be too intense there." He never spared himself; indeed, he never thought of himself when others were to be helped. On transports, on the march, in winter quarters, in the trenches, during siege, on the battlefield, in hospital, in prison — everywhere he sought and found some way to reach men with the gospel, or to relieve their physical wants, or to comfort and cheer them in homesickness, in trouble, in penitence, and in the pains of death. And he was fortunate, above many chaplains, in the cordial and continuous moral support and sympathy of the officers of his regiment, a factor of first importance in a chaplain's success.

How highly his services were valued appears from the fact that the officers of his brigade petitioned that he be brevetted major. "Always at his post in time of danger," they urged, "he has, on two occasions at least, displayed marked and conspicuous gallantry, dashing into the thickest of the fight to rally and encourage the wavering line." General Terry forwarded the petition with this endorsement: "No officer of his regiment has displayed more gallantry in action, or done more to animate the men to do their duty." This record is probably unique among military chaplains. The War Department was obliged to decline the request solely on the ground that no law warrants promotion in the case of chaplains — the only U. S. officers who are debarred from such recognition and reward of efficient and gallant service.

Dr. Trumbull's army experiences are embodied in one of the five books that grew out of his war time service, the "War Memories of an Army Chaplain." His other books originating in his chaplain's experience are: "Some Army Sermons;" "The Knightly Soldier: a Biography of Major Henry Ward Camp;" "The Captured Scout of the Army of the James;" and the last book written by him, published shortly before his death, "Shoes and Rations for a Long March." This is a series of sermons, the outgrowth of his talks to soldiers during his chaplaincy.

After the war, Dr. Trumbull re-entered the Sunday-school field, in which he soon became one of the most able and influential leaders. During this period he was offered an insurance position at a salary of \$25,000, which he refused on the ground that his heart was in a higher duty — serving his divine Master in the work of saving the youth and children. That act is typical of the lofty principles that governed his life. In 1875 he came to Philadelphia as editor of "The Sunday School Times," of which he soon became the owner. This paper he made one of the foremost journals extant for the thorough, scholarly and practical exposition of the Bible and for the discussion of principles and methods of religious and moral training of youth.

This was the active literary period of Dr. Trumbull's life. He was the author of over thirty books, whose varied themes show the great versatility of his mind, as their treatment shows his immense capacity for work and the range and thoroughness of his scholarship. Of these, his "War Memories" is the most typical of those originating in army experiences.

"Kadesh Barnea" represents his scientific Orientalism, as "Blood Covenant" does his theological Orientalism. "Yale Lectures on the Sunday-school" heads the products of his special vocation. "Friendship the Master Passiou," an unrivalled study of the theme, is the high type of his purely literary work, while his "Individual Work for Individuals" is one of the best, as it is the best known, of his devotional books.

Dr. Trumbull was never a pastor. He was ordained as a Chaplain. He was not a college graduate, yet Yale University conferred on him the honorary degree of A. M. He had no theological schooling, yet Lafayette College and the University of New York gave him the degree of D. D.; and both the scholastic and the theological titles were highly deserved. He was ordained a Congregational minister, but for more than a quarter of a century he was a member and active worker in the Walnut Street Presbyterian Church of Phila., in whose communion he died December 8, 1903. He was buried at Hartford, Conn., by the side of his devoted and beloved wife, Alice Cogswell Gallaudet.

Chaplain Trumbull was always deeply interested in the Military Order of the Loyal Legion and was long the Chaplain-in-Chief of the Commandery-in-Chief. He delivered the address of welcome to General Grant in Philadelphia in the Philadelphia Academy of Music when the great commander returned from his trip around the world. As a representative of Meade Post, G. A. R., he offered the prayer at General Grant's funeral.

R. DALE BENSON,  
Brevet Major U. S. Vols.

HENRY C. COOK,  
Chaplain 41st Illinois Infantry.

JOHN SAILER,  
Lieut. Keystone Battery Penna.  
M. B. RIDDLE,  
Chaplain 2d New Jersey Infantry.

CHARLES G. SAWTELLE,  
Brig.-General U. S. Army.

*Committee.*

By command of

Brevet Major-General D. Mcgregg U. S. V.  
Commander

JOHN P. NICHOLSON  
Brevet Lieutenant-Colonel U. S. V.

*Recorder*

*Official*



*Recorder*

Days of his character etc.

Generosity & soul.

No enemies except his ego in life-work, & Moody.

Great living - Heb. 2, 3

The greatest glorification is doing this. Indeed. Work for others.

Opportunities

of Rev. Mrs. Brewster, Owen Winslow, Fred etc etc.

of the teacher, "If our teacher," Bushnell

Dredgeall - called at Worcester No. went upon diversity

Born to find good. L. & Roberts

Intimate friends

W. Tolson. Newman myth. Cleaning the temple  
to pleasure, the pleasure, the great escape

The human - his sheet. Vacation. "God wills it"

Stoners

Savard Mary - as person with it. The beginning of it.

Friends

How in Stewart lived here "Og's wife". Eliza.  
Lydia. Don't look to Jesus + Catholics. Egypt - Director

What has one been.

1. He taught us what it is to feel the thrill of God. The Can. and how

2. He opened our minds to the larger more esoteric

The Greater Study Books. Kader. Barnes etc on 851

3. He was full of the tapistry of good. As to the theory of S. & the 2<sup>nd</sup> coming

4. He was the friend prophet I ever knew

The faith in progress. Last money. Poetry and humor.

The family figures. His own figure like "Father".

The principles of human behavior make a personality. The ego need to me.  
I saw it.

But we have to go on and improve. Our duty is make future rec-  
ord."

D. Trumbull

In relation to North friend

To Mr. Moody.

To the Student Experiment. "Believe. Teach."

The Superintendent's account of speaking of him as the reason why  
also known of his emergence as a man.

In his character

In his influence on various classes. What he was & how  
My first meeting with him - Ohio.

Prepared for this life of his wife.

The family and boyhood at Huntington

Hannibal Trumbull. Friend. Believin' them. Valentine.

The boyhood by this connection - D.B. Cook.

The boy in the West. - The legal term Circular. Soldier's return. Oppin. But  
the war between. Non-chalance. The Knight's soldier

The sturdy school boy and evergreen appearance.

Puritan - Under hair - from the Conqueror - only honest.

The three great lesson he taught

1. The supremacy of truth & go. "O be our judgeable."

2. The love of home. "I never left."

Warren. Style black

3. He taught me what go is.

The forecourt Books. Friends

And what he taught to me.

He was his teacher

1. The love of truth

The bright boy and manly and manly. Natural.

2. He exemplified his ideals of himself.

He had he had

Urgent press. Early to bed & rise. for daily run New Haven -  
dov. No

No understanding friend.

To Edens the deer in their

3. The love of life. Bright spirit

Attache. Sane. No mediocrity. Glad about your luminosity.  
Natural no artificial. etc

Prov. XXII, 29 Is not a man dignified in his business? he that stand before kings, he that  
not stand before mean men.

Sir Harry Parkes

Born 1828 in Staffordshire. Came to China in 1842

First steps.

East India Co. Transfer in 1833. Statue of foreign  
'34-'39. Lord Napier. Capt. Elliott. Commissioner Gen.  
'39-'42 "The Opium War." The Boxer at Hankow, the treaty

Preparation - Interpreter.

With Full Gull 1842-1843. Among Foochow - 1844-1845.  
Mangaoi & Canton. 1845-1852. Diamond Treaty 1853-1856

Oppresses - Emperor

Canton - Arrow. 1856-1859. "Treaty of Nanking"; 57-61 Peiping - Co. 1858.  
Government of Peiping. "God save the Queen". Rebels. Yellow  
Vest to England - Opium of Society - "Dair told to it"  
'64-'65 Mangaoi - Chinese Gordon. History Chay - Japan.

"Whatever position we are placed in in the world, we have opportunity  
of opposition, if we choose to take it, to lose God - because this  
leads to salvation; & nobody & his wife & retirement to hell consider  
are to leave their work > one of the chances."

"With care I think we may do a little in the way of recovering  
friends, & yet not touch our master income. That I can do -  
terminated I care not do. I care offend my boy but not more."

"Better much to be out here having one hand by the sweat  
of one hand, - in the most brutal way - than to be in a state of  
idle reproduction at home."

Recognizes God as the Master of his work  
and works not ask for office or promotion.

Popularity of new Minister.

To Jolani, 1865-1883.

Ratification of the Treaty 1865.

The Revolution - Nichols & Wagner. 1868

The New Japan. The Tokugawa Mission, 1872-1873

Accidents on his life

Pension for work. Always in a hurry "hurry along"  
for opinion. "Only foreign credit trust round finger"

To China 1883-1885

To Korea

Condition of Peking after Code. Ch. vice Pekin important.  
Prejudice against Peckin among Chinese.  
The Poxer - "No, nice blog". Schong. "Po Tsin"  
Korea and its treaty 1883. 1884.  
The end. 1885.

"Societies have no right of property & even the concurrence  
of marriage. He never intended to come to this, says our ultra liberal  
to say every man who begins to lecture him differently; he  
very intended to do it hurriedly & not gravely."

"My dear friend, the Government don't pay me for lying down;  
& Pecky won't be brought here to rest."

O'Connor "I am afraid you are in great pain, Sir Harry?" "Oh  
yes, but I can stand pain; what I can not endure is that  
I can not go on with my work."

Moved by Johnstone - Chinese officially.

Adored by the British in Asia - the force here.

"Diligent in his business" who does others also.

And he stood before kings - the Queen, the Nishado

## The Taiping Rebellion.

The three great movements of the middle of the 19<sup>th</sup> Century.  
 others but these three important.  
 The Taiping the greatest.  
 to promises  
 to recruit - morale.

The Conqueror of China in 1850 prepared for trouble  
 The Opium War.  
 First in Canton Province.  
 Lawrence, Liverpool, Manchester,

Hung See-tseen.  
 Born 1813 Shantou.  
 The story well tellable 119-  
 Visit to Canton Robert.

## The Movement.

To beginning - 133.  
 Two characteristics  
 1. Promulgation of decree as revelation.  
 2. Use of force  
 Course of the movement. Great at first.  
 The growth of the movement 137.  
 To religious character 137, 143.  
 The good  
 The evil 145.  
 The mostward advance  
 Taiping through due to many causes  
 The history of the rebellion.  
 Its suppression

What the rebellion set out to do. What it did and what not do.  
 Was Hung See-tseen sincere? Yes.

But he was mistaken & not destined to succeed  
 His degeneration

Arrive of West to rebellion. The uprising expected  
 the form of suppression

1. His character a despotism total control
2. His boys that the Mandarins had learned new lesson.
3. Convolusion - agency to last life
4. Trade.

On other side

1. The end of oppressing popular resistance from central
2. Taiping no worse than the Manchus
3. The position of West would have been far better.

4. From the point scored of Mexican War.

Roberts' Speech

Later cheap - cheap way. at Jacobson 171.  
and at Daniels. 175.

The balance adverse to suppression.

w their Chinese Gordon? 179

The own reason

But the great law got 181.

The best chance thrown away -

The easily greatest moral cause of its suppression 181.

edone.

1. The Chinese not able to make - 157

2. The lesson from Gordon 189.

3. The need of China 191

4. The deeper base of opportunity 184.

Much money meetings

These many lectures

5 Eng. agents

Ewing's early life in China

In 1910 China.

Tattinger	79-82	Lengpin. Sand Age. River
Allerton	83-84	Jewell Ward. Michigan. B. & C. Age. River.
Dahmen	85-87	Waukegan. Anti-Waukegan
Loring	88-18 (30)	Prayful g.B.C.C.
Levy J.C.	18-32	Our trip with him in '25.
Ames	22-	

Picked out some of his services

1. His efforts & legacy still
2. Education - apparent & hidden. Concord Church, His Relation w. Fisher, other friends
3. His abundant - Dr. Levy
- + Corporation - Dahmen Plan
- having corporate & individuality. Concord Church

His character

Religious - He was poor. Justice - in his home

Friendly - humor. Kind & gentle. Unselfish.

Education - Smart but not always in dates. Open for culture & love

Eye & memory

Breath as short & instant.

Kindly - help. Strong but not good hair.

He was the T. T. Allerton

In his home - more popular figure but no body's master.

Always a good listener & man. Building brother - went sailing

With friends & family. His speech at Christening. Hospital-Rail. Body  
ordin. at his E. Waukegan

He was an educationalist & much interested in Christianity. Always active & good

No cases to see today

That is today. Work better. Father's speech.

Wife's just home. Good. Evening

John.

# Art Halling

Sleight - Quick  
Surprise - Power, Originality  
Achievement.

Preparation.

Faith - Religion, Belief.

Opn/21.

Friendship & Reality, Personal Traits  
Sleight - Energy  
Joke - Trickiness  
Mission in the local church, Healthy Growth.

Work

The call - Pops '97.

Award

Act

(1) Variation to first. S.

Secret

Secret

(2) Preparation of mission, this year. Looking for.

(3) Reading and Study Bills, Reasons about him, his book.

(4) Work in Church, and in Afternoon Work.

L.A. Show Boys Club.

House - new chicken. Friends.

Character

Truth, Fair, & Honest. In speech.  
Unscrupulous - tricking cards W. Doug, later & now  
Inventive.  
Entertaining, Clapping hands, Surprise,  
Friendship - Kindness. Joy in little things  
Gentleness, Forgiveness, Humility.  
Moral. Strict, Tight, Candy, Furniture  
and more or less strict more for him  
R.L.S. from Miss West.

Different kind of unique - original character

Adult - good man.

Intriguing, it goes in.

The surprise & it - known

In achievement of it.

Beloved in Eng.

Religion

Books - prompted

Economy

Truth & right

Colleges

Adults - energies.

Entertaining

Trickiness

Entertaining.

Looking at him & his - B. '79.

Longevity - 60. & P.A.

Opn/21.

Patented work. Personal pride

Integrity - energy

Honesty - in the family & it saves person

Family

Joke - "It tricked" it & itself

Home again like.

The end in his favor.

The call - The beginning of his life in 1895

(1) Variation of first - joke. "I am alone." [Africa] (SK)

(2) Opn/21. Seven, Seven, Baby, Baby

(3) Reading ways to make his C. current bill

(4) The long time - work, especially.

Books & art.

Character.

It is

(1) Unscrupulous like it. "I am alone"

(2) Long, prudish, Not clever

(3) Entertaining.

(4) Inventive, childlike

Pig, strong, energetic, crafty, silly.

R.L.S.

birds are weak & far to seek  
Then wanted fresh food  
and as it seems do not speak  
but trubbling by. To my chock  
There nothing told.

## Gladstone - address on Deaf Hook

"I had that a man like a hero must person  
and beyond himself - must personate them by his works  
mean or greater there are a many, one is a dreamer,  
not giving to some an idea or merely enough to  
believe. It has no title, forgetting nothing else that  
belongs to the propagation or culture of human nature.

1. The letter.
2. The big story.
3. The death & error - grief - warning.
  - (1) The author > the times things - to scars.
  - (2) The abnormal. The ideal improvement for society.
  - (3) The heretic > the mind - & Christ.
4. The real lesson - appeal.
  - (1) The progress of the Puritan sect.
  - (2) Hypocrisies

However - the drift to higher things in the sense of earnest above life.

Better to die gloomy than to live  
Gladstone

# TWENT-CENT. WAR CRY.

## OPEN LETTER TO GENERAL BOOTH.

SALVATION ARMY, 101 QUEEN VICTORIA STREET.

London, E. C.

June 24th 1902.  
Concordia, E. R., Argent. Rep.

Brother in Christ!

I hereby inform you that I have to-day resigned my commission as Ensign in the Salvation Army, after nine years work in your forces. I call on Brigadier Maidment and my comrades to witness that I go out clean.

The Lord Jesus leads me forth to follow Him as an out-cast and a tramp. I go without a cent in my pocket. My home will be the same as the Masters: The Kings High-way and the Fathers heart. My rest at night the poor mans hut or the open as they were the Masters:

But I go out in His Name, and in His strength:

Christ the Lord has sent me  
Through the midnight lands,  
Mine the mighty ordination  
Of the pierced hands.

Moreover the Lord calls me to raise up unto Himself an army of 144,000 tramp-apostles like myself, willing to follow the Lamb witherso-ever He goeth, that would as soon think of burdening their warfare with home, wife and children, as you would of getting drunk; men of God who have taken their stand with the Lamb on the Mountain of Holiness, and in whose mouths no guile was found.

Our Rules and Regulations you will find in chapter 10 of Matthew. Our Sacraments: the cold and the heat, the hunger and the thirst, the weariness of the lonely tramp and the loneliness of Him who had not where to lay His head.—

**Our uniform: the tramps "coat of many colours."**

And now listen, o General of the Salvation Army: I lift up my hand to heaven, and swear by Him that liveth for ever, that I shall fight it out to a finish on these lines.

And when you see me and the sons and brethren whom the Lord will raise up unto Himself by His Spirit, go into "cosily furnished quarters" and "snug homes" then you can write over our work what you ought to write over your Headquarters and hatsbands, namely: Ichabod.

I call on you, General, your officers and soldiers, and all other christians: Come out and follow me, even as I follow the Master, on the wallaby track, according to the royal law of the apostle: *Forth to the conquest of the world for Jesus!*

And to the five continents I proclaim: The time is fulfilled, the Kingdom is come, and the Lord is at hand. Amen.

Yours in Christ

The apostle of the Lord,

PAUL BETTEX.

1. Is it scriptural?
2. Is the Cross of Christ in it?
3. What would Jesus do or say on it?
4. Do you know any shorter, more scriptural and more practical plan to save the world and!
5. Are you willing to carry it out?
6. Will you pray for me?

## MY COVENANT.

Mercedes de Corrientes, Sept. 22d 1902.

Seeing that 1. The Father has given me His Best, His only Son;

2. The Son has given me His All, to His very hearts blood, and commands us to "follow in His footsteps," and "Be ye holy as I am holy;"

3. The Holy Spirit is not only anxious but also abundantly able to do beyond all we ever imagine or hope, to turn our weakness into His almighty strength;

I make to day the following covenant with God:

### OUR FATHER WHICH ART IN HEAVEN!

—I give myself to Thee, a living sacrifice, for the Salvation of the World, as fully as Jesus has given Himself for me. I have determined, by Thy grace, to know nothing but Christ crucified; to have every thought subjected to Him, to live to do His blessed will, all His will, nothing but His will, which is the salvation of the world.

I give myself to be a soldier apostle of Jesus for the conquest of the world, and promise not to burden my warfare with home, wife or children; but to follow Him who had not where to lay His head:

I'll stand for Christ, for Christ, alone,  
Amidst the tempest and the storm,  
Where Jesus leads, I'll follow on:  
I'll stand for Christ, for Christ alone.

I stand on the Bible as the only rule of faith, but promise to subordinate all minor points entirely and completely to

the living and preaching of full and universal salvation,  
based on the Word, hooked-up by my personal life and testimony, and the penitent-form.

For all executive measures I fully accept military law and discipline, under leaders chosen by and from amongst the comrades.

Believing that the time has come when the Saints of the Most High shall inherit the Kingdom, I take possession of the ends of the earth in the Name of its rightful owner and Lord, Jesus, and defy any being, power, nation or government to stop me from preaching full salvation to every creature, and that to my hearts content.

I defy the devil and his host, and will neither give nor take quarter in this Holy War. And if any of us should go back on this covenant, he shall, after due warning from the comrades, be left to the justice of God, so that wether by life or death, Gods name be glorified.

I promise to keep fighting it out to a finish, on these lines, until the last sinner will have bowed his rebel neck and knees to King Jesus, and the earth is full of the glory of the Lord.

And as an outward sign that I accept this Viking-law of the Kingdom, I will have cut in my forehead, the mark or sign of the Cross.

So help me God. Amen.

PAUL BETTEX.

7. Will you help me?
9. **WILL YOU FOLLOW ME?**

Paul Bettex.

Buenos Aires, Nov. 1st 1902.

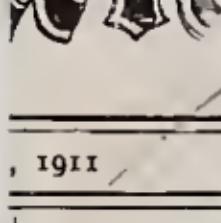
...next and will Feb. 1903 Dr.

743 Corrientes 110

Paul Belter

*Philippian*

*Nov. 22, 1911*

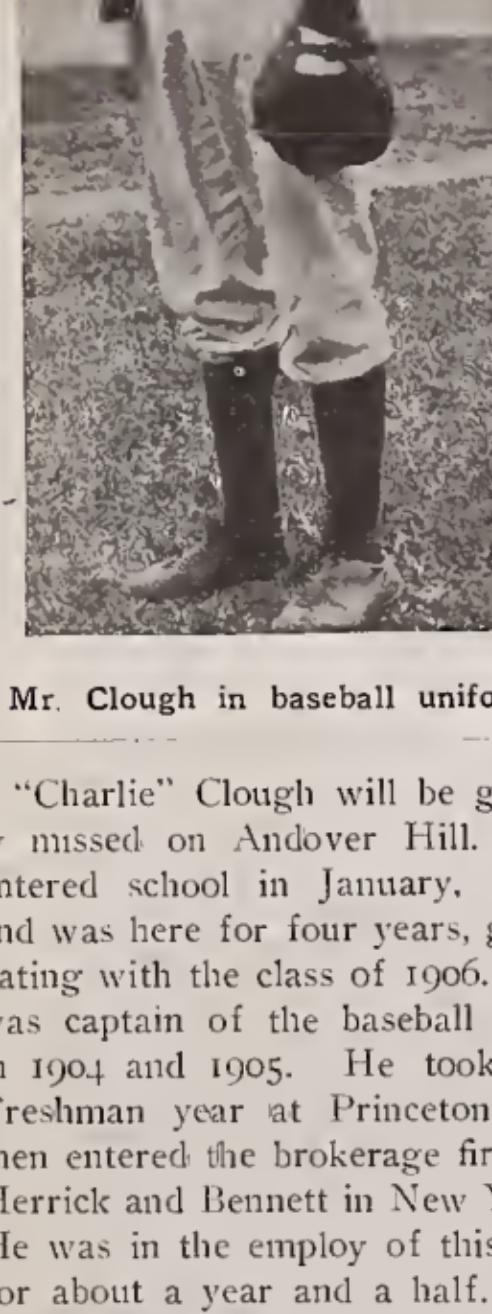


, 1911

PRICE 5 CENTS

### CHARLES C. CLOUGH

The sad news was announced in chapel Tuesday morning of the sudden death of Charles Clough Monday night. Some two weeks ago he was taken to the Infirmary, having apparently a mild attack of appendicitis. As his condition grew more serious he was taken last week to the Lawrence Hospital, where, after careful consultation, an operation was decided upon. The operation showed a serious condition, but he rallied so well that there seemed to be good prospect for recovery. The sudden change for the worse came without warning, and he passed away within a few moments.



Mr. Clough in baseball uniform

"Charlie" Clough will be greatly missed on Andover Hill. He entered school in January, 1902, and was here for four years, graduating with the class of 1906. He was captain of the baseball team in 1904 and 1905. He took the Freshman year at Princeton and then entered the brokerage firm of Herrick and Bennett in New York. He was in the employ of this firm for about a year and a half. Ill-health made it necessary for him to give up business for a time. He came back to Andover in the spring of 1908 to coach the baseball team, and was head coach in 1909 and 1910. As coach, he was eminently popular and successful. A year ago when the Academy work for foreigners in Lawrence was started Mr. Clough was in-

(Continued on Page 4)

## LLIPIAN

(Continued from Page 1)

vited to take charge of it. The opportunity of returning to Andover attracted him and the nature of the new enterprise appealed to him strongly. He has also given a great deal of time during the past year to work in connection with the Alumni Fund of the school.

"Charlie" Clough's great popularity was due not only to his ability as an athlete and coach, but to his unusual friendliness of nature. He was full of life and good cheer, and he made warm friendships not only among the men of his own age, but with a host of fellows in the school.

Few recent graduates have shown such loyalty to the school as he, and few have given so freely of their time and effort in expression of their gratitude for what the school has done for them.

Mr. Clough has modestly given most of the credit for the success of the Lawrence work to the fellows who have co-operated with him in the teaching, but the fact is that his personal interest in the men who have attended the classes and their attachment to him have been the most striking features of the Lawrence work. His interest has steadily grown as the work has enlarged, and his efficiency has been evident to all who have been concerned in this enterprise. Those who knew him best realized that he took particular satisfaction in thus being able to engage in practical Christian service.

"Charlie" Clough never took a prominent part in the outward religious life of the school, but he stood for clean and manly living and he had simple Christian faith. His sudden death at the age of twenty-seven brings sorrow to a very wide circle of friends and former students, and their sympathy is extended to his bereaved parents.

*From "Fellowman" F*  
Dec 1911

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## Charles C. Clough

---

Ten years ago last fall, Charles C. Clough came down from Laconia, N. H., and entered Phillips Academy. He was awkward and shy, but he had something about him that attracted people to him, and before he had been here long, he was known and liked by all the school; and by the few who knew him well, loved beyond words. When spring came he went out for baseball. He made the team, and played the best first base that had ever been played for Andover. He was in school for four years; he worked his way and won his way through with a clean record. He played on the baseball team all the years, for the last two serving as captain; he played basketball, and was also a member of one of the street football teams.

It was not merely his athletic prowess that gave him his prominence in school, that made him so well loved. There was something else; there was the loyalty to the school and to its ideals. He was not openly religious, but he was upright, he was clean, and he was kind. There was no cant about him, he mingled with all, giving out his boundless good humor and good fellowship freely and fully,— and through it all, he himself remained unsullied.

Deep down in the sacred parts of his nature he carried something that served him as a motive and an inspiration. If he had been asked what it was, he perhaps could not have told, but he might have said simply, Andover and Mr. Stearns.

He went from Phillips to Princeton, and there he remained only a year, ill health compelling him to leave. He went to New York, and for a while was in business, but once again he was forced by sickness to give up his work. At one time he had to take a rest of several months to get back his health and strength.

Finally he came back to the old school, and there took charge of the Lawrence Educational work, served as secretary for the Alumni Fund, and helped out, wherever he could, any school institution that seemed to call him to its aid.

Last month once more he felt poorly, and went to the infirmary. Later he was taken to the Lawrence hospital, and there an operation for appendicitis was performed on him. He rallied from it well, and gave every promise of making a rapid recovery. But on the night of Monday, November 20th, he suddenly, but quietly and painlessly, died. On Wednesday afternoon he was brought to the school chapel, and thence, after a brief service, he was taken to Laconia, where he was buried.

No school exercise was omitted; everything went on in its regular way, just as he would have wished it to, but those who knew him feel the void his absence makes, and they miss him.

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Jan 1912

## NEW COACHING SYSTEM AT YALE

### Andover Men Appointed

Andover men have reason to be interested in the recent changes in Yale's athletic policy. Having faced a number of unsatisfactory, if not actually disastrous seasons in baseball and rowing, Yale's athletic authorities have finally decided to throw overboard the professional coaching system which has been in operation in these branches of sport for several years. To replace the coaches thus released, they have turned to their alumni for material. As the result of a very careful investigation of the whole field, Frank L. Quinby has been selected to take charge of the baseball interests, and James O. Rodgers to direct the work of the crew. Both of these men are graduates of the school and were prominent both at Andover and in college, not only in athletics, but in various forms of student activity. Mr. Quinby has already announced that the training methods so successfully used at Andover will be rigidly adhered to at Yale.

Quinby entered Phillips Academy in the fall of 1895 and completed his course in 1899. He played on some of the best baseball teams that Andover has turned out, regularly occupying the position of second base. He was also quarterback on the football team, and a player of far more than usual ability. He was a member of the K. O. A. Society.

James O. Rodgers came to Andover in the fall of 1891 and entered Yale in the fall of 1894. At Andover Rodgers was a member of the football team and one of the best tackles that Andover ever turned out. His work on Yale football teams and Yale crews is well known by all Yale men of recent years. He is a born leader, and has remarkable ability to inspire confidence and spirit. After graduating from Yale, Rodgers entered the Harvard Law School, and while there made frequent trips to Andover to aid in coaching football teams. At Andover Rodgers was a member of P. A. E. Society.

### PRESIDENT OF TRUST COMPANY

At the meeting of the Board of Directors of the Brookline Trust Company on Tuesday, December 19th, Mr. F. Abbott Goodhue, P. A. 1902, was elected President of the Company to succeed Mr. Charles B. Wiggin, the latter having resigned to accept the position of Assistant Treasurer of the American Sugar Refining Company. Mr. Goodhue is reported to be the youngest bank president in New England, and the unique honor which has befallen him is a well deserved tribute to his ability and the esteem in which he is held by his friends and business acquaintances.

Mr. Goodhue was fitted for college at Phillips Academy, where he spent four years, and was graduated from Harvard in 1906. In both institutions he was prominent in school affairs, and won an unusual measure of respect from his mates. He was manager of the football teams both in school and in college, and after graduating from Harvard was appointed Graduate Treasurer of the University Athletic Association. He also held the same position for several years in connection with Phillips Academy. During his last two years in college he was Secretary and Treasurer of his class. At Andover he was a member of the P. A. E. Society, and at Harvard held membership in many leading clubs of the college. After a year in the Harvard Law School Mr. Goodhue accepted a position in one of the large banks in Boston where his advancement was steady and rapid. At the time of his election to his present position he was serving as confidential secretary to the President of the First National Bank.

Through his school connections, as well as by reason of his long residence in Andover, where the unique hospitality of the Goodhue home has for many years exerted its wholesome influence on Andover boys, Mr. Goodhue has among Andover men an unusually wide circle of acquaintances who unite in wishing him the highest success in his new position.

## CHARLES C. CLOUGH

It is with the deepest sorrow that the Bulletin records the death of Charles C. Clough, P. A. '06, which occurred at the Lawrence General Hospital on the evening of November 20, following an operation for appendicitis. During the early part of the fall term Clough had been enjoying exceptionally good health and had entered upon his duties connected with the school with unusual enthusiasm and zeal. On November 9 he was taken to the school infirmary suffering from what then seemed to be a slight intestinal trouble but that later gave every evidence of being an aggravated form of appendicitis. On November 16 he was removed to the Lawrence hospital where an operation was at once performed. The operation disclosed a bad abscess close to the appendix and this was opened and carefully drained. The patient rallied rapidly from the effects of the operation and it was believed that his chances for recovery were of the best. Late in the evening on November 20 he suddenly suffered a relapse, due apparently to the formation of a blood clot, and in less than an hour he had passed peacefully away.

Clough entered Phillips Academy in the fall of 1901 and completed his course in June, 1906. His genial good nature and enthusiasm won him at once many friends and his athletic prowess helped materially to place him early in his school life in a position of leadership. For four years he was a member of the Andover baseball nine and for the last two years its captain. Without exception he was the best first baseman the school ever produced and one of its best captains. He was also a member of the school basketball team and his class football eleven. As a member of the glee club he found another outlet for his talents and in literary lines showed much promise. In the classroom his work in history and literature was far above the average. From Andover Clough went to Princeton, always the college of his preference. At the end of his freshman year after repeating many of his Andover successes he was obliged to give up his college course because of impaired health and

trouble with his eyes. He entered the office of the brokerage firm of Herrick and Bennett in New York City, but after several months was obliged to withdraw, suffering from a light attack of tuberculosis. On the advice of his physician he passed the winter in Lancaster, New Hampshire, where he so far regained his health as to be permitted to return to Andover for the spring term of the school year, directing from the bench the work of the baseball squad. The summer months he passed with Principal and Mrs. Stearns at their summer camp on the shores of the Connecticut Lake in northern New Hampshire. In the fall he returned to New York and resumed his work with Messrs. Herrick & Bennett, the firm having generously held his position open for him.

It was during the fall term of this same year that the student body at Phillips Academy, on recommendation of the Student Council, voted to undertake systematic educational work among the foreigners in the neighboring city of Lawrence and to furnish by their own voluntary contributions the funds required for this work. At the outset it became evident that a regular man must be secured to take charge of the work. Clough's name was early suggested and it was felt by all that he would be the ideal man for the position if only he could be secured. The situation was laid before him and the rare opportunity for service appealed so strongly to him that to the great satisfaction of all interested he consented to come. The enthusiasm with which he entered upon his new duties and the remarkable success that attended his efforts are matters of recent history. The work grew even beyond the expectation of its promoters and at the opening of the current school year increased accommodations and facilities became absolute necessities. With the generous cooperation of the White Educational Fund and the Lawrence Y. M. C. A. the work of the second year began with every promise of increasing influence and success.

In addition to his work in Lawrence, Clough was appointed in the fall of 1911 secretary of the Phillips Academy Alumni

Fund Committee, and at the opening of the current school year business manager of the Phillips Alumni Bulletin. Into the work of both these positions Clough threw himself with the enthusiasm that had always been one of his chief characteristics. In the short time that he served on the Alumni Fund Committee he practically doubled the number of contributors and he had made careful and elaborate plans for its further development. In the general life of the school he was constantly active, assisting with the coaching of the class baseball and football teams and exerting his helpful influence over the boys in many ways.

Few men were better known or more greatly beloved by the more recent Andover boys than was "Charlie" Clough. His enthusiasm was contagious and those whom he touched whether in groups or as individuals were inspired to do their best. His ideals were high and his character remarkably clean and free from the common semi-vices of youth. He insisted on clean play as he insisted on clean living. In Andover, in Princeton, in New York—wherever he happened to be it was the same story—those who came in contact with him regardless of class or age were won by his friendliness and open honesty. Homes were thrown open to him without reserve; friends were glad to own him as a friend. His quick wit and clean humor compelled good nature and his sympathy, extended without reserve to those in need, brought comfort and strength. During his short life he had been called upon to bear more than his full share of life's trials and burdens, but he had borne them without complaint, without flinching, and with his face set constantly and cheerfully towards the future. The devotion of the foreigners in his classes in Lawrence was shown in many ways, but in none more touchingly than in the floral tribute sent by them to the bereaved mother—a tribute involving severe personal sacrifice to all who shared in it.

No old Andover boy ever left the school more grateful for what the school had done for him or more devoted to the ideals for which it stood. None ever strove more

earnestly to express that devotion in terms of unselfish service. Though the period of that service was short, the memory of Charlie Clough and what he stood for will always remain a precious tradition and an inspiring influence.

#### FACULTY AND ALUMNI CLUB

At a recent meeting of the Trustees it was decided that the old office building, formerly used by the Principal and Treasurer, could be of greatest service to the school if devoted to club purposes for members of the faculty and alumni. At the suggestion of the Trustees a committee of the faculty was appointed to confer with the Treasurer in the fitting up of the building and its administration for social purposes. The need of a suitable place of this kind, where Alumni returning to Andover would feel that they were welcome, had long been apparent. The building in this capacity will prove a valuable asset to the school. It has been generously and tastefully furnished, and the best magazines and newspapers will be kept constantly on file. It will be open at all times, and accessible to old Andover men whenever they may desire to use it. In time it is hoped to add to the furnishings of the room many interesting and historic pictures relating to the earlier days of the school, and the life of the times. It is the earnest hope of the Trustees that this building, with its new equipment, will prove an attractive center for the alumni whenever they may have occasion to come to Andover, and that it will tend to increase greatly the frequency and satisfaction of these visits. Through the columns of the Bulletin the Trustees extend a most cordial invitation to all old Andover men to make use of the rooms of the new club whenever opportunity offers.

Extra copies of the Bulletin for July, 1911, Vol. 5, are needed to complete our files, and will be gratefully received.

## STUDENTS AT ANDOVER BEFORE 1880

It would hasten forward the Biographical Catalogue of the Academy and insure accuracy as well as lessen expense if all students of Phillips who entered the institution before 1880 would answer the following questions and mail answers to "Biographical Catalogue, Phillips Academy, Andover, Mass." Name in full, date of birth, place of birth, age at entering, time of leaving, name of father, maiden name of mother in full, college with year of graduation, college degrees, Civil War or Spanish War record, civil or political offices held, literary work done, present address, occupation.

It is requested that death notices and wedding announcements be sent to Phillips Bulletin, Andover, Mass., in order that these records may be complete and accurate.

JANUARY 1 TO DECEMBER 31, 1911

Edited by George T. Eaton, P. A. 1873

## DEATHS

- 1840—William Pierson Todd, died at East Haven, Conn., 13 April.  
 1845—Augustus Lowell Greeley, died at Boston, 15 April.  
 1845—Amory Leland, died at New York, N. Y., 12 Feb.  
 1847—Stanford Emerson Chaille, died at New Orleans, La., 27 May.  
 1849—Edward Payson Crowell, died at Amherst, 25 March.  
 1850—Charles Carroll Blunt, died at Andover, 15 Nov.  
 1850—John Thacher, died at Attleboro, 17 Feb.  
 1853—Moses Stillman Holt, died at Malden, 5 Aug.  
 1854—Harrison Everett Chadwick, died at Bradford, 11 March.  
 1854—Charles Francis Hardy, died at New York, N. Y., 4 March.  
 1854—George Francis Harvey, died at Falmouth, Me., 22 June.  
 1855—Charles Leavitt Beals, died at Bowling Green, Fla., 11 March.  
 1855—William Reid Boynton, died at Brookline, 7 Oct.  
 1856—Robert Stewart Davis, died at Philadelphia, Pa., 17 March.  
 1856—Samuel Franklin French, died at Newfields, N. H., 14 Nov.  
 1856—Charles Edward Inches, died at Boston, 12 Jan.  
 1856—Abraham Marland, died at Andover, 11 May.  
 1858—Solon Osborn Holt, died at Boston, 13 April.  
 1858—Walter Lowrie McClintock, died at Washington, D. C., 3 March.  
 1858—Luther Dimmick Shepard, died at Boston, 26 Jan.  
 1859—Charles Pinckney Bailey, died at Alameda, Cal., 21 March.  
 1859—John Woodworth Gould, died at Newark, N. J., 16 Jan.  
 1861—James Edward Chandler, died at New York, N. Y., 23 Nov.  
 1861—Edwin Farnham, died at Cambridge, 16 April.  
 1861—George Tod Ford, died at Washington, D. C., 24 Dec.  
 1861—Peter Dove Smith, died at Andover, 16 Jan.  
 1862—John Kinne Hyde DeForest, died at Sendai, Japan, 8 May.  
 1862—James Evans Fallon, died at Portland, Me., 5 June.  
 1864—George Smith Payne, died at Livermore, N. H., 30 July.  
 1864—John Pray, died at Somerville, 22 May.  
 1865—Charles Henry Woodman, died at New York, N. Y., 2 Jan.  
 1866—Justin Carter, died at Andover, 8 Feb.  
 1866—Edwin Augustus Lewis, died at Englewood, N. J., 17 July.  
 1867—Joseph Henry Dearborn, died at Pembroke, N. H., 24 March.  
 1868—Charles Sumner Knowles, died at New Bedford, 20 Sept.  
 1868—Edward Montague Switzer, died at St. Louis, Mo., 26 Jan.  
 1869—William Thompson Jenkins, died at Brookline, 31 Jan.  
 1869—Joseph Carlton Norris, died at Utica, N. Y., 8 Feb.  
 1872—Charles Taylor, died at New York, N. Y., 9 April.  
 1875—William Phillips Foster, died at San Diego, Cal., 12 July.  
 1876—David Collin Wells, died at Hanover, N. H., 11 June.  
 1877—Thacher Thayer Thurston, died at Providence, R. I., 21 June.  
 1883—Herbert Marsena Allen, died at Constantinople, Turkey, 25 Jan.

Mr. McCullin found

What do these do who count at such times think the Chrs. thought?  
How hard it is for us to think them! They are too good.

The gospel of peace + pardon + power + life

Jesus thought about God as Father. His primary idea.

And esp. in thought about death + life.

Death + sleep - a friend we are - from Paul - Jesus to slept.

And life beyond death - by Father's promise

This goes on God our Father. Of course of other things

Heaven or home. His life now

and is in another place. N.H.A.

And death as it passed. Edison - man accident.

1. And so we are at peace + in fact. Death of the righteous is hard. And

2. We have found comfort from. And so kind & close are we

With each

3. And we wait by both him in such hopes + remain with him

The end of the talk. "or else had his place now."

NOVEMBER 8, 1911

## PROF. JOHN MEIGS DEAD.

Principal of the Hill School Was a Prominent Educator.

John Melgs, Principal of The Hill School, Pottstown, Penn., one of the leading preparatory schools, died of heart disease Monday night, at Pottstown. He was born Aug. 31, 1852, the son of the Rev. Matthew Melgs and May Gould Melgs. He was a graduate of Lafayette College, in the class of 1870, and was a member of the Zeta Psi fraternity. He received the honorary degree of Ph. D. from Lafayette and M. A. from Yale.

In 1882 Prof. Melgs was married to Miss Marion Butler, the daughter of Cyrus Butler of New York. His wife, one son, and two daughters survive him; also two sisters, Mrs. H. P. Hitner and Miss Elizabeth Meigs, and a brother, H. T. L. Melgs.

Immediately upon graduation, Prof. Melgs became an instructor at Lafayette. Very soon thereafter he took charge of The Hill School. This institution had been established in 1851 by Prof. Melgs's father, formerly President of Delaware College, and at this time was a small boarding school with ten pupils. From this modest beginning the school, under his leadership, grew steadily.

John Melgs was among the foremost educators of his time, along the more conservative lines of mental discipline and exact scholarship.

In his own way he was the same kind of master of boys that Arnold of Rugby was. Dr. Melgs had the boys' point of view, saw life as they saw it, and shared their feelings about it, and at the same time was looked up to by them with a reverence that made loyalty to him and obedience of him easy and natural to them.

- 3 The creative force - "Power in what he brought into being  
 If you come to his movement look about you? No - it is in overthrowing him. That's ideal.  
 (The great Macbeth & Hamlet) things - "O good grey head?" / The Pygmalion  
 2 The power with severity & tenderness  
 The combination of power and tenderness. - The Ministering Angels  
 The Kingly  
 2 Signs of concern, however.  
 2 Broad interests - broadening life. Power in tenderness  
 2 Pleasant. Harmony of nature and relationships.  
 2 Broadening more than mechanizing. The individual operating power in the  
 background.  
 4 The deep, silent law for him - This power not seen from in but felt with all  
 things and feather fidelity to right - duty to obey but with such characters  
 to fulfill duty.  
 3 The qualities were signs of character & service  
 1 All Saints Day  
 2 "He pushes the envelope" - "I have a right to be in there" - "He did.  
 3 The greatest gift given - the knowledge of character the leading power  
 After passing to men - they go to the angels - about a fountain there go back  
 as angels -  
 4 He gives her with a consciousness of great wealth "as far as you":  
 1 This is easy - as that he was the Devil I Th. III  
 2 This is easy - as done for me - but this is also much easier. Even with children  
 3 This power is very, or we're not in the simple "against what".  
 4 This requires an idea to fulfill L. Meant  
 5 This is hard to answer - characters - the Kingly but Ruthless

# 1. Ambition - For Keith Falconer.

Died in 1889 at Shaikh Othman after less than work, 31 yrs old.

Sons are Henry Martin at his death

Third Son gets Earle of Hartware, born in Edenburgh 1856, at age of 5 read  
scripted Bible to other children. At 7 went out daily to read  
in the carriage - called "the angel". Played for spending pocket  
Money. At 9 used to say to his tutor "I wish you would  
tell me 'allegory meet' about Christ" at preparatory  
School - when always read - keep race of Bible title in his  
room, were afraid to show his colors at Harrow. At 17  
went from Harrow that the one found he had to find with  
the others a man that Christ was yet met. In winter left, said  
his favorite hymn was "Ofttimes he in the fountain,  
the deep, sweet well of love!"

At 18 went to Cambridge.

## (1) Bicycling. Had begun at Harrow

Nov. 10, '74 won the 10 mi. race in 34 min. the fastest time  
on record then. Wrote article saying that the next day  
he would ride a hundred miles. 8th in. - Stevens spoke  
up the back bone. Broke the arm of his best m. After  
this it used to ride it on the regular, Westbury Road.  
April '76 won the 4 mi. race at Caversham Bridge, Westbury Road.  
**Oct. 23, '78** in 5 mi. race won 1st. Proprietary Club.  
June 15 min 11 1/2 sec. the training h. st.  
July 29, '78 won at Crystal Palace the 30 mi. amateur Club -  
finishing beating all previous records by 9 min.  
Great ride from London East to West & back 1882.  
994 miles in 13 days - bad weather. Courses traced  
on map, before which Harrow School.

## (2) Handwriting

At Harrow took down Lernore & Jeff Taylor  
Craik left to New York to Drexeliana, founder of library.  
Pitman recommended his wonderful skill.  
Wrote article on Shorthand for The Eagle. Brit. 1885.

## (3) Scholarship.

Took at last the 1st in Semitic languages  
In '81 went to Leipzig to study - with Arabic.

Lips means Hebrew lecture at Clark Collyg. Cambridge  
both as much fun as with stupid & ignorant.  
Prof. Holden spoke of him as a young "Master" in many  
lines.

In 1886 elected Prof. Cleaver professor of Arabic in  
Cambridge Univ. to succeed Parkerian Arabic.

(4) Christian worker.

at Horner, Cambridge, Moody, Barnes, others  
to help orgn & theater, Mit. end road  
in London. Assembly Hall - audience room  
seats from street.

Theatre with men. Remember seeing Peter,  
Deeper life. Broadband Conf. - but no vaparies  
of life vs. complete dissolution  
holy to Charing Cross - degraded to centre.  
Chico Sardon's advice to him & return to him.

(5) Missionary

Visit to Odessa, Moscow, Siberia & Simbirsk.  
Farewell meeting in Scotland last speech  
his work in Arabia.

Innumerable visitors of horrid Hindoo men.  
Bad books, & dozen who were sick.  
Day of his death "How I wish that each attack  
of fever had brought me nearer to death -  
Marrow, marrow, marrow."

"One crowded hour of pleasure &  
To worth an age without a name?"

2. Philanthropist, David Livingstone

Boyhood.

Born March 19, 1813

at age of 10 great collector of specimens. Slept in his stone  
quarry. Saw lions there. Fought out at night. 14<sup>th</sup> Baloo.  
scratching the floor, "Muscle Man"

Studies. Rather 10-12 AM. Worked in factory 6-8. Read rarely  
at 16. Herbalist. Read at work. Medicine & feet otherwise  
at age of 19.

Poor - but not ashamed. "The poor and widow have".

Diction.

Martin Ratzlaff. Decided to give "the surplus earnings"  
then himself. Preparation at table - poor preacher. Rarely  
accepted - for medical diploma, - stethoscope.

No farewell. Also night. Early morning: Breakfast  
"Honest" - David says "should make religion the energy  
of business &."

Missionary life

(1) First period. 1840-1852.

The voyage - Liverpool, "without personal influence"

Karenian.

Private, & waywardness - Ravingness  
Black-Walberg "One big house he puts us in boy."  
Lechle - Started to crook his legs into catlike,  
Forward, direction. "I really am unable to reach  
beyond other men's line". "I don't feel anything  
as usually, can sacrifice at home to be such."  
Koloberg - Jawbone  
Attached by lion - arm broken.

(2) Second period, 1852-1857

Sack of Koloberg. Return of family to England.  
Forward? "Can we the love of Christ carry the message.  
where the slow tools carried the traders?"  
Importation to Boanda - 27 attacks of fever alone  
to home! Ships &c all lost. Replaced. Makkae Castle.  
Boanda to Quilimane, Portuguese - 1857 - Arrived at <sup>4/23</sup> Quilimane.

(3) Third Period, 1857-1864

Spent in '57 got royal treatment - writing to his son Tom  
'State his release to Jesus'  
Janubaei took Agasa. Founding of Missionary Mission  
Government vessel. Said in "body Agasa - to India for sale  
Agasa - last word in bottom "Thank & work hard".

(4) Fourth Period 1865-

The Lakee Morro Baywale.

Secretary negotiations Christmas 1866 - Journal "Dook my  
belt up 3 holes to relieve hunger".  
The slow tools. Arabs - Patayale. "Broken-heart disease"  
in mud at Wige on Songayisha.

Meeting with Stanley, 1871.

Stanley returned "no place" N. 1827  
Agasa to Songayisha  
Parting between Stanley, her, lost eight of him.  
July 5/72 One journal entry "Weary, weary".  
Trip to Shala, purpose of it  
Death. Last birthday journal entry. Went to boat.  
Dog book among his effects was Bible  
the buried at the place. Africa. Westminster.

3. Devotion - Coleridge pattern.

Eton.

Spent with Queen at the "Woolton" of 1838. 34 yrs older. Queen.  
Clean life, objectionable song. Capt. of Cricket II.  
Believer - "Are you going to College?"

## Oxford.

Examinations - No slaves for wanted to work. Banned almost  
since 1865.

Germany - Westphalia - "It has been said that a man who  
owes the privilege of a life there."

## Missionary

Departure from home, Princeton or

The Graceland in 1855. His own work owing to the missionaries  
work.

Plan. Utopia. Bring boys to central training school.

Languages - Reduced to system of grammar 3 or 4.

Home - "Visit Mrs. Bishop."

"I, in view of the disarray. You did all you could, B.  
It is all mine."

Starting notation for laborers.

This - this needle, is Southern Cross.

Sept 20, 1771 killed off Napoleon, was Santa Cruz.

The previous protest is punishment.

"Our mortality is a greater misery than hero, sage or knight,

The body is like stone, open upon the world to trace

"The Master's love! skeptical souls were this the bleakest place."

The need for these today.

The work to be done

The client who wished it done.

Who you next have them?

The personal message I might speak  
But as representative of many.

The message must be rendered.  
In this first lecture.

Truth - "A lie never succeeds."

Love - True love

Hope - The Blood Covenant - the other Covenant Booklet

All there in history

The arm hand of truth - naked - no shield

The arm of wisdom

The arm of love

The hand of three of it

As being arms of themselves. Ocular bones high or not sufficient enough  
The outcries of heaven a real lesson to.

The Personal work influence.

The book - The Amy Choplain Testifies

The Henry Ward book & work

All the noble qualities

The generous cooperation of others

By religious leaders between the vals. And these now in  
the young men!

What his love & cooperation were to me

The warmth and intensity of his sympathies

Indomitable pluckiness

The breadth of sympathy  
With Jesus, and others. Robert W.

And yet the fearless fidelity to the most execrated truths.  
Woman by this she. etc.

The keen, alert, original ways of thought

The paradox. To think up & the yrs in their shadowy days

The uniqueness, the originality, the reality of the personality

Friendship, prophet, optimist,

To see the world & mind to

The English Bible Prophecy <sup>in main sheet</sup> "I go along."

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Eph. IV, 28

The encouragement of Paul's assumption that we can stop  
doing wrong. No thief ever can become honest. "I can't  
help it." If you can  
We can do it abruptly and catastrophically. There is no  
other way. Paul does not say "Let him stop gradually";  
"no more." To say this.

We can get at our character this' own acts in this way  
and by doing opposite can become different men

And make his suggestion suggestion, or to the method.

1. We are not merely to refrain from the wrong; we are  
as to do that. We are to do positively to your good.  
We are to be opposite. "The army that remains its teacher."  
In this speech In opposition to them.

2. We are to get over bodies into the "body with hands."  
2 Putting the body in gets the mind in. In practice, big eyes  
4 go in far it with the whole man.  
3 Keep employed at something that absorbs attention  
5 The cleansing bones of manna execrators. Observe  
1 It was the hands that ate. Note them & handle them  
2. other functions

3. And we are to add an angelish nature

Whom ever redeems a character must do it for  
the service of man. To begin say creature  
The desire to be over to help others - to do one thing  
is it a redeeming desire

All this is stimulating, but somehow the chancery of such  
Redemption can be gone. Rev. XXII; 11

Mankind are and keeping others past them.

The permanent set in character,

Change but in the direction of character already  
chosen

Hymn 492 (v. 1, 2, 3)

"Days & months while flying:

# Christ

Question, problem, conduct, movement, they  
fix our thought. How sick we do. Great person  
"life."

Now the gospel - Christ

## 1. As ideal.

Now the earliest, irrepressible longing  
need of such.

Grocery boy taking

Christ in this in anything "Oh to have even this the vines, and wonder

Pluck the ripe ears, & into evening room!

Tarzan of Okoumou that in the twilight wonder

Lyrics of angels there about thy home."

Child meets man at the point of his need. "Jesus Sabith,"

## 2. As helper & sympathizer

Our needs. Our increasing love of this as life shows  
up its importance.

Christ meets me here.

Friendship - Now we seldom let it mean to us  
what it means to them.

## 3. As the Captain of Service

Ideal sympathy not enough.

The contemplationist attitude. Erasmeus.

Not Christ's John 4, 17, 1X, 9

Our master comes

1. Life says, "Not an idle othe"

At Israel.

Let no man think that sudden in a minute  
all is accomplished the work is done;

Though small things connect down than should be begin'd,  
Leave where it ended in thy setting sun.

On the right, the simple & the failing!

On the left bracelets & bangles grand!

Down in the right so fierce & unswerving

Things of my shame & passion of my tea-

## 2. Outer Resistance.

"For never man lay hand on anyone ever."  
"No Organ."

Oreb and "Any tree in dry desert"

Christ attacks ours. "Each no heavier his earthly thine".

## 4. An over Saviour.

Our weak sense of sin.

Due to our standards. Our spiritual view of God.

The effect of a keen vision of God.

Mark. Paul. Peter. David.

That this only comes in the pulchrest gts. Christ  
has saved us. Shows us God & our need  
of Saviour but confirms my views.

Sin awful - Our greatest sin & yet that we have  
lost the capacity to discern & hate sin.

Christ saves us from ourselves.

My church. Friends.

How? "justified sin."

The results are at this time a longrip.

I offer you - As I offer nothing to you for all.

Take this.

He is a path going to paradise

He is a robe of glory made to

show charms to bring us in bread

Show he a bondman, He is free.

To dead men it goes in, to such men health

To blind men light who the mighty darkness

A place without love, a throne without strength.

Barnabas. Acts x, 24.

A neglected lesson. Frontos Demas  
Different appearances in the acts

(1) N, 36 First appearance

Not the Barnabas of I, 23.

Name - "son of consolation". x, 23

Title - Kinsman - got owned land.

Numbers xvi, 20-24 "no inheritance" or a home

Numbers xxxv, 1-5 later

Jeremiah xxxii, 9 - bought land from Hamulah  
Country. Cyprus - forests & mines. 48 mil from Cooz,  
prosperity.

Owner of slaves > son of rep. or like family.

g. Barnabas.

Departed the church.

The influence of land and in Cyprus x, 24

Neighbors impressed by it. Cyprus - son of 2

(2) x, 27 Remained at Jerusalem and stood sponsor  
for Paul - brought him out, who preached & was  
to Tarsus

(3) x, 23 Review at Antioch. Barnabas sent to  
work after it. gets Paul. "labored"  
Attitude toward Grabeus, Peter.

v. 30 He & Paul carry money to poor at f.

xii, 12, 25 Returned with Mark. - nephew of Barnabas  
xiii, 1. Teachers at Antioch

Barnabas first does, last.

(4) XII, 2 - First Missionary Jour.

Cyprus - begin Paulus - Elymas, Perga.

Antioch in Pisidia - Paul preached in synagogue

Barnabas pushes him forward.

Levatus P + B. > B od

XIV, 8 Syria -

Jupiter's temple healed

Barnabas = Jupiter; Paul = Mercury  
Stones

Derbe & Iconium & Tarsus see this story.

(5) X, 2 - Coming at Jerusalem & Circumcision

Preached on way - causing great joy

Barnabas guides - here at Au. Gal. II, 93.

Detailed in book of Jubile of. & 13 & others

but to Antioch. - Gal. II, 9.

(6) X, 34-40 Paul & Barnabas separate.

The quarrel & its result.

Barnabas has good to Mark who

has deserted them at Paphos

They never met again - though Paul  
doesn't lose his love Gal. P. Eph. B

Col. IV, 10 - Commends Mark or  
Barnabas' sister son.

I Cor. IX, 6 - 'I or Barnabas'

Act. xx, 3 - "Pailed of Egypt" or took  
out by aerBarbarus. Tell who  
or what about him

## Predation

Eusebius - Clem. Alex. "On gifts 70"

Some 'he became bishop opinion'

Others 'He preached in Rome' connects Clement.

Others - Dies a martyr in Cyprus. Acta et Passus B.

## Character.

'He was a good man and free of the Harry  
ghost and of vanity.' = Stephen

1. Considered the interest of his cause greater than  
his personal interest. "The avenger"  
Property, poster or to lose.
2. Sound judgment - of men rather than of ideas.  
Brought out both Paul and Mark. like Andrew
3. Slow temper -  
When Paul assumed first place "If that wins  
My hand disgraced Mark
4. Calm, sympathetic, broad, & benevolent.  
Knew world how compromised at the  
Council.

5. A good man. Dr. Bishop.

How much is there in this!

Simp - deprecitated too much in our day.

"Oh! He's one of the good people."

6. Free of faith. What is faith? For sole for person

The own support given away.  
<sup>A spiritual gift. Uncle Taylor.</sup>

In Paul,

In God.

7. Holy Ghost filled him.

No longer he has Christ in him

The separation gave the rest!

"May God make us all good men, free of fault  
of the Holy Ghost!"

## The Religion of Man.

Is inappropriate now!

Letter on Van Dyke & Bobcock.

It's all there for us.

1. Directly, present. No going back from religion  
to our religion.

Darkness - silent before

Mother - "we are much too good women".

2. Teach alternative view of the paradoxes & dialectic.

Marxist Nov. Lenin, Stalinism

Gandhi - "whole story of the statesman's peace".

3. The place of judgment in religion.

Paradise in Western, India, Russia or the Americas.

2. Looking "true at things as they are."  
Shane Shadwell.

4. The place of work

Henny Penny - "the odds against Christopher

Kingsley - Criticism on him. "You can't make it."  
"I have a voice."

5. The place of personal freedom.

No sense of threat - undivided? Henry Adams, Gordon.

A more man religion. You and men.

No ground for fear

Man doing what he can. Religion being man

Beliefless & perspective.

All things changing

Human too - for the better.

Back to chest. No one to chest

"The hand upon that crew tie"

He proved that Hope was all a lie,  
And **Faith** a form of bigotry,  
And Love a snare that caught him;  
Then thought to comfort human tears  
By sundry ill-considered sneers,  
At things his mother taught him.

Matt XXVII, 22 "What shall I do then with Jesus which is called Christ?"

The three questions What could I have?

What am I to do?

Where am I going?

Duty & destiny sit sometime before every man's thought.

All in this now. 'What - Christ?'

The scene,

Pilate - dream - the mob - the mutterings - the Man,

What if that had believed? How grandly

No - yet like his release again.

They all cried

He washed his hands. Matt. XXI, 6-9

The crest of Pilate's life.

They come in every life.

Perhaps we don't recognize.

Pilate considered only a mere occasion

Rejected but soon forgotten,

Arnold's light of Asia.

Come at dilemma - popular, voice on one side,

"What can you do with Jesus which is called Christ?" - Give things.

## 1. Neglect Him

Nature's easy answer - Do few evil & compelled to act.

The common attitude - don't care to answer directly

Agricola "Almost thou persuadest me to her."

Pellic "When I have a convenient season I"

"Turn arrows".

The future counted less Proverb XXVII, 1

"My father is the clock of my life &c".

The future has a most grip on us & may foreclose at any moment.

"To day".

I Cor. VI, 2

Heb. II, 3.

Unusually accurate. Ought to say yes or no!

That step. Can't keep this.

Not at the door!

Rich young man - ruler.

"Pearl - Ring".

If neglecting this - mean, the worse - "Pygmy Carlton"

### 3. Revile Him.

Matt. XXVII, 39 Those who passed by  
Warren and Agostine  
Unconscious.

### 4. Crucify Him.

The last step.

Re-enact the last scene. Mat. VI, 6

Pane knew what it meant.

His visit to Peter,

Bethany.

Gethsemane.

Bethlehem & Olivet

Gulgotha.

But crucifying Christ is the coloar. of your  
life - the story of babies is new, the vice torn  
& darkness.

### 5. Accept and love Him.

Now.

Rom. X. 9. Confess & believe.

John I, 12 "To know the sons of God"

This saved appeal:

"The passion plant".

Wise you started the teacher's son a week longer,  
or wise you come. The invitation - declined -  
-accepted - "at the reception of the redeemed and  
the marriage supper of the Lamb & can not  
you be absent".

Ita. XV. 13. Watch gr. stands fast in the porch. But you  
like men. Be strong.

There is one place which we hope is impossible engraved on  
the memory of you 8th class of 1905. as you go out. - "Colorado -  
less things as these?" - to be lined up to in athletic, social life  
College work, the most vicious of life.

But I would give you with it today another Blue Book - a  
sort of working code of directions, to advise you coach to & them  
"few fighting lessons to a company about to engage in action.  
And this is just what the class of 1905 is.  
A keen leader or dare devil that addition to the single  
Knight has during the contest  
This adds to courage least.

Watch gr.

The rest of it - in fencing, boxing, - prepared. Give the following

(1) Source

When the enemy is approaching

What he is going to do.

The moral command of all actions.

(2) Present.

The end does with word.

Can then we meet of an attack without fighting  
By any form temptation

(3) Prepare.

By such reading for expert as to "daring the fox." One &

By such discipline as to meet his attack

Show - Prairie anxiety. Observe to right regardless  
More anxious

2. Stand fast.

New Test. - expect it in word & serpent

Don't give way... Show you hands even blindly  
single standing like like stand beside.

Just flying steadily about spirit Dennis.

In the faith. What fear? know that can "stand well"

3. Put your life here i.e. in moderation in more peaceful  
resist unto death. "Here die first"

Be keen & vigorous with a man's will, but like

they "Play the lion's flight - cut on down the dragon."

4. Be strong.

Don't carry and lie down in the fight.

But a cowardice and run away in defeat. Buck &  
Robertson - Dark Strength - See 3,

No last scene in "Tree of Grouse."

As my Father hath sent me, so send you.

I can do all things through Christ who strengthens me  
Phil. 4, 13.

The peace of God - whatever things - think on these thoughts.

The supremacy of Christ and His claims over  
everything else - as learned from Luke,

Luke XIV, 33.

Why four Gospels?

A divine purpose in it

Their special teaching > One biography

Sacrifice and self denial in Luke.

This is the proper method of study. Matt XIII, 32. Jno XIII, 3.

The significance of their teaching in Luke.

The extent of this supremacy.

A prophet in this regard

General to specific. Outward to inward.

1. Our first occupation and wealth.

Oligarchs lesson

James, John, Simon - V, 10, 11

Levi V, 28

Examples commented on

Rich young man XVIII, 22

Poor widow XXI, 4.

Direct teaching XIV, 33.

Why was this

1. Christ's service could not be marketable

2 Money contaminates D. Ministry

## 2. Our home-tied

Christ's own sacrifice VIII, 21.

Even burial of dead IX, 60

Or saying farewells IX, 62

Certainly our greatest love XIV, 26-27

And yet He created human relationships  
Pro. of man's Mother.

What are human relationships? Do they need  
total bodily presence?

## 3. Our self, its ambitions and aims, life

These to be denied IX, 23-25.

Even legal necessities XII, 28-31.

Yea, even life XVII, 33.

Gibbons' *Vit. Pat.* Abba,

Doggas, benefice. See Auch.

## 4. Our personal feelings o

Desire for respect XII, 8, 9

No shame deserved IX, 26

Early Church - 'Rejoicing that they are counted  
worthy to supper above for His Name',  
acts V, 41

Pain & glad?

Salvation, Army

5. Our personal loss "comfort  
To late at 'straight sale'. XIII, 24.  
To be noted XXI, 17  
Paul's storeys and teachings Persevered.  
12, 57-58

Inclination to yielding to such supremacy  
Reward.

Friend of the movement growth beneath XVI, 9  
Majored now; eternal life XVIII, 29, 30  
honest = necessary XVII, 33. IX, 24

How did Lord Berneraid disrupt to their  
the glory of this person.

Conversion of Jas. Jas. And. Peter, Nathan,  
Fellowship of the suffering.

Objected - No need of such nowadays.

Needed them to clear clarity! Do!

It is needed imperatively now.

Some a comfort of chance. Indistinguishable from none  
People will love - love the great thing but tho'  
the very best glories. Geo. XIV, 15,

The Shrine the great need of our time,

Blamed & laughed at - but needed  
against every, for world's looqerization,  
against my-centered illness.

There are heroes elsewhere here today in great  
God grant that it may be glorified by an  
outburst of heroism.

The 40 wrestlers,

Well & how does this apply to me?

I stand in life: am I to leave home or for Christ,  
whereas what do I do there whereas?

It means Christ is to be before & above all  
these things. "Not are they to last".

Another voice from Christ says "I glory".

What is the cost, if not?

"He that shall not leave the Kingdom of God".

He can leave other Kingdoms &c. but one cannot.

Col III, 3 "Christ, our life" Phil I, 21 "To live, Christ"

Simplicity - Assertion & Concrete

Importance of life

All that a man hath n. for his life.

Preliminary observations

- 1 Not "strenuous life" but life - how talents used of me
- 2 Not lower life - tho' these three top options are as they

I What is life?

A strenuous human endeavour in the service of men

1. Height of duty.

Strenuous mind. Who it knew had the st. connected in  
keeping God's commandments.

Deut XXX, 15, 19, 20 XXXII, 46, 47. Mat. II, 5

Mark IX, 17 Eighth Son. promises

2. Each person for himself defines life as the one reaching  
greatest things, the most easily wished, perhaps not  
most easily attained

"In my opinion the only way to truly said to live  
and enjoy this world, who is engaged in some  
laudable pursuit and acquires a name by  
some industrious action or always act "Sacrifice"

3. Religious strength - open air mount "I live"

They to a less - God in His world

So two distinct have over life. Only understand  
enjoy the world thru them.

b. Society give - "Social life" "Non-Social"

Yes in the sense of constant occupation -

No to stagnation

But are the largest exertion of life in  
May toward the largest ends. He is  
losing Russia - "I do not wonder at what  
people suffer. I often wonder at what they  
lose." Performance of every function a waste of life.

c. Intellectual & Social gatherings

The elevation of clear and high thinking  
to thoughts true with Christ yet not balanced.  
But men are suffering winds now - indecisive.

3. Outreach of the soul toward God:

Yes but let us make it doubly practical, plain  
The best Christ is life - No man comes with  
the faith but by me.

P.D. XXXVI, 9

4. Scriptural definition

a. Positively

Correspondence with environment.

Other "Perfect correspondence" and "no  
perfect life". Yes - to the extent not  
higher - not life - degrowth - sofa death.

The best Christ is life "To be constantly minded, death".

b. Negatively

The sum total of the energies which need  
death.

5. All these are limitedly for practical happiness,  
though, here is ever we made up.

of taste, thoughts, aspirations, affections  
deeds, words, reading,  
hours of view, preconceptions,

It is not existence then? No John xvii, 3

II Christ is life to us life is Christ to us.

St. Chrysostom

I am the Resurrection and life. No way, tree or life.  
Jno x, 10.

Acts ii, 15 Peter - author of life.

I Jno. v, 12 "He that believeth on God believeth also in the Son of God which is in him; he that believeth not the Son of God believeth not life."

Ignatius - "our inseparable life". Ep. to Eph.

St. Patrick's hymn.

Christ as a light

Illumines & guides me!

Christ as a shield, intershades and covers me!

Christ to lead me. Christ to over me!

Christ to lead me

On by hand & right,

Christ to support me, behind me, about me!

Christ this day to archive & without me!

IV. Be up over life. The world to i. all these makes up  
our life. The whole = ought seen of the world. They  
must be like it.

a. It must be our taste.

Let this mind be in you.

We have the mind of Christ.

Phil. IV. - Set your tasks on things above.

b. It must be our thoughts

Bringing my thoughts into captivity,

Phil. IV. whatsoever things.

c. It must be our habits.

Habits - Father's advice.

I John. II, 6

d. It must be our deeds.

John XIII, 14-16

e. It must be our words.

Acts -

Philip - preached Christ

John XVII, 8 I have given unto them the words

f. It must be our reading, our writing & all  
in whom are hid all treasures.

V. What it means to have Christ over us in this  
way, scale.

1. He goes without saying everything we do done will  
refer to him. The first indication given  
How would he like? The consciousness and  
centering of life

2. The motives springs are to be controlled by him  
reached the very extreme. His own work of salvation.  
Merton - The need is the own flow & they can  
make a heaven of hell, a hell of heaven.  
"He then with light within his own clear breast"  
Christ on the throw of life  
Napoleonic Soldier - "Yours speak the Emperor!"

3. Our outward life will therefore be this with him  
we shall live not "as for Christ" but "in Christ"

4. Christ so proceeding a man applies  
a standard of judgment  
a standard of action  
a standard of spirit

5 And applying these adds the main things of  
Character, which our nearer Standard  
desires us of.

a Perfect way because.

Gen. ii, 20 Divine Name.

Friends - others first. Human touch  
Handshake  
Whole atmosphere.

b. Having pronounced your duties with ab-  
solute unmovable fidelity & consistency.

VI. This is life.

Anything done out of or apart from him is not  
life but death. - a dead deed.

Bryant "Unique in, Christ in us."

Without me, ye can do nothing. If a man  
abide not in me, he is withered.

VII. Notice how this way of looking at things harmonizes  
with doctrine and life

Christ is both.

John vi, 63, 68. xiv, 6.

There too Pro xvi, 3.

### VIII. Effects.

1. It lifts life up - or throw Col. III, 2

Makes it sacred & reverent & angelic. No more  
trials, or happenings - all Christ.

2 It leaves life - makes it regular

No moods - single man's bone.

Objectives life for us - so makes us unselfish  
Christ the same yesterday, today, forever.

3. It means more life - glorifying

The bright morning star - light more & factors  
that it represents too long as a dash & is  
a dash with lower "Majesty - on earth"  
but only the meeting of man to God is  
true for the true enjoyment of a higher life.

4. Drawing, drawing power of such a life

The amt. of good a man can do = the amt.  
of Christ he can reflect on the world.

The love of God manifested - the fascination yet  
"Lord we light up!"

IX. How can I to gain this life start on it

He that smote my flesh & drained my blood on  
pro VI, 57-58.

Galatians II, 20.

X. And he who has this life is satisfied

Does he hunger - Jno. vi, 35.

Does he thirst - Rev. xxii, 6.

Does he stumble in darkness - Jno. viii, 12

Does the heat beat upon him - Rev. xxii, 14

Does he victory need - Jno. i, 12.

Who you are, this life - <sup>Draw you up away from death or</sup>  
Is leading life <sup>for there no life is the end</sup>  
It is noble nobly to die - "Approach thy grace or"  
Never fear to live nobly  
to live is Christ  
Christ my life

Does it come nobly in its creation's cause?

Meditation -

When Christ - our life - shall appear - Jno. vi, 28

I Jno. iii, 1-3 And he who has this life -

The hope of Christ our life, of them who

These appear purgative having been born

By the Christ, the spotless one, is pure.

I know no life divided  
Or lord of life from the;  
In this is life provided  
For all mortals, for me

I know no death, of course,

Because I live in thee!

My death it is which frees us

From death eternally

## The Courage of Christ.

The ideals of different people agree

Great - beauty

Free - Righteousness

Human - Strength

Now - courage pluck

How we admire it!

What is pluck or courage?

Contempt of danger

Boy steavant say w. most in hand

Not enough - Daring - Carbuncle

After in some great cause

To Christ!

1. The great scheme He undertaken
2. Wouldnt use foul means - War need made on
3. The way to fight falsehood
4. Stand the truth for simplicity of life.
5. Perseverance & patience - His calm
6. No daring way He talked.
7. Not afraid of narrowness - Eye of vassal! Bipp
8. Bravest enough to be honest.
9. Bravery & uncomplainingly of the life.
10. No way else must death. Didn't need to go to funeral.

Prov. XXII, 11. He that toucheth pureness of heart,  
for the grace of his lips the keep shall be his friend.

The ideal of purity -

A lovely ideal in the oldest days

Which Christianity made more strong & lovely. Matt. V, 8

Pureness of heart.

The beautiful figure above all of heart = all within.

Clean hands & a pure heart. Psalms XXIII. Make up all.

All within must be clean. Psalms. XV, 8

Grace of life then is a true consequence of a pure heart

What is in come out - pure speech. Luke XV, 22. James III, 11, 12

The consequence of a purifying within

The change of countenance seen in a man &

Note silent change - the effect as speech & countenance of  
a growing spirituality

"In this there shall be his friend"

No man is born pureness here.

But it is a reward, & true result,

Men low & mean who are pure & whose speech is grace.

The pure heart, give them & are an advantage over others

Loving pureness of heart,

That is the proper way to speak about it.

Our colloquial use of "low"

"I just low the pictures" or

This is an object of love that is worthy

Job 21. Keep yourself in the lowly - low of pureness.

Job 23. Not be garment rolled off the flesh.

## Eph. IV, 15. Putting away falsehood.

The hand that falsehood puts upon us.

Friends accepted as indubitable.

"There is no fault like an old fault."

"all over the land were"

"Hunger is better than no bread."

Especially friendless falsehoods

"We had / before the master."

"What have you got to do with me for the master?"

the desire of the Sweden Rule

Some of these falsehoods are ingrained in us & need to  
be constantly challenged. E.g.

1. A lie is sometimes justifiable

2. It is sometimes right to do a wrong thing

3. It is the part of manliness sometimes to be unmanly

4. Meet the devil on his own ground.

5. One swallow does not summer

One that doesn't make a dog's tail. (i.e. don't be afraid.)

Put away these lies

1. Recognize them as lies

2. Refuse to act on them

3. Expel them in every way

Know truth and true things

Understand them

Think of them

Be ruled by them

Phil. 3. 21 For they are seek their own, not the things of Jesus Christ.

Of whom are these words spoken.

Pauline Christian workers.

Not only are whom he comes from.

I am who comes genuinely care for them  
desire to see under expectation of those times  
begin to permeate.

We see I am, want seek their own > genuine care.

The church and people here.

"Our own things"

Each, gain name.

"The things of Christ"

genuine care for church, life, service, love.

1. There is a distinct set of things of Jesus Christ

The mind of the spirit of world domination  
of expectation & permeation of Jesus Christ

2. This is an between church & people.

No person can have both.

3. And yet a paradox here

"Our own" is a dubious idea.

What have we that is our own?

That are more taken from us?

Who seeks his own shall lose them

Who seeks Jesus Christ's shall find the own

It is a good rule - "that man's own, but Christ's"

Matt. xii, 35 "The good man out of his good treasure bringeth forth good things & the evil man out of his evil treasure bringeth forth evil things."

Peter has been & was still dealing with speech. Matt xii, 34  
Out of the abundance of the heart speaketh.

No man can speak out that which is not written.  
There is hypocrisy but it usually betrays itself. & in no  
wise if can not maintain itself.

Our conversation is not of course out of that which is naturally  
written. Can fore see a time but not long or compara-  
tively. The discomfort & misery of an uncompromised con-  
versation. - to the evil man: to the good man.

The importance of laying up a good treasure. of freelying in  
with poor food  
as influencing our own characters  
as affecting our personal influence  
as shaping our environment our thoughts & daily

How to lay up good treasure.  
New good reading  
Character formation  
Wholesome, strengthen by

The measure of a good treasure & good things liegit forth therefrom

Rom VIII, 6. For the mind of the flesh is death; but the  
mind of the Spirit is life & peace.

The justifiability of the figurative use of death & life

Physical death & life the lower forms spiritual life.  
Death the real ones. All religion has been this, the ascetic & monastic forms like Hinduism & Buddhism have carried it to extremes.

The causes of real death & life Paul points out here. They lie in mind not in body, in thought, a certain atmosphere, there, atmosphere, inclination of mind produce death & death life. Rather, so St. Paul in his Anti Mormonism, it is death or is life.

The mind of the flesh is death.

A consciousness to, choice of the lower is the abandonment of higher can now see God, progression.

The flesh is the death of the spirit. The two are opposite & can not abide in the same house.

"The law of God abhors just as much a tree grubbing by scurvy" It however in man now the fruits of the world lead us out of God.

The mind of the Spirit is life & peace

"To be spiritually minded" - this less, & more clear meaning to are than the P.L. phrase

The mind of the Spirit: The mind possessing the facts of spirit, & higher application & definition.

The Spirit = There is an spirit of truth & beauty pure, - i.e. the spirit of God. - the Holy Spirit. Other spirits are mixed.

To life = is touch near God, is sharing the nature of life  
To peace high stage in peace. It is the step of death or sin by flesh which marks peace.

Between death & life there is but one chain. So between "minds".  
How do we get the spirit minds? Association, influence, meeting, education.

Rom 6,4 That like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life

A new life the Christian's duty & privilege.

The life a total change.

Even as Christ's resurrection was a total & perfect event.  
The same complete.

The old life is lost.

The life leads sin > leads holiness; to die > to live.

Lost before it knew the Christ's grace.

To be a grace life.

What is the newness of life?

1. A life unto God in Christ Jesus Rom 6,11.

2. A life raised

3. A life acted on by the glory of the Father,

"A life with resurrection power in it Rom 1,4

5. A practical, walkable life.

This newness of life to dominate us wholly,  
live or to walk in it absolutely.

No one need despair of entering on it.

No man too low for the raising

No man too dead for the quickening.

No one need despair of success in living at

Every to say we too we can't help falling down into the  
life of death now other Rom 6,2,6,8

It is all wrong for we the Christ

We die with Christ Rom 6,8

We rise with Christ Rom 6,9

We live with Christ Rom 6,11.

Heb. x, 22 Let us draw near with a true heart  
in fullness of faith.

To the holy place!

Where God is

Who which you have given

Who which He has prepared us a way

A new & living way - the flesh  
Dedicated for us.

The purpose of God purifies you so that we then may

Let us draw near

The sheep in our hands now - So our part Job N, 8

Compare each one day - over the Job, & the H. of Hobee.

What preparations are there in finding the right  
(dog and goat).

1. With a true heart

2. In fullness of faith - "True heart of Melchizedek"

3. Hearts sprinkled from an evil conscience.

"Purify your hearts - ye doves ruined" Job N, 8

4. Clean hands

"Our body washes with fresh water."

Psa. XXIV, 3, 4 "Who shall ascend?"

What an invitation this is!

How permission to enter the H. of H. would have been  
extended by a few!

Should we accept them or turn away.

"Draw me nearer, nearer, nearer, blessed God."

John x, 15, "I have called you friends."

### The friendship of Jesus Christ.

The desire we have all had to have lived in the day of  
Doubts solved - Thomas.

Truth revealed -

Love expressed - Simon.

See Him - pictures that have been drawn of Him

"I think when I hear that sweet story of God's" in  
the relation what we call a friendship.

So common that we forget that this relation was revealed last.

Woman of Samaria, "Is not this the Christ?"

Nathanael, "Rabbi thou art the Son of God, the King of Israel;"

Bartholomew, "Jesus thou Son of David."

These are not friendship. Though the divine friendship presupposes

No last supper = "friends."

Before that only in Luke xii, 4 "My friends"

After only three times Jno xv, 13, 14, 15.

### 1 Meaning of this Friendship

Christ master; we, slaves. Parc the slave of Jesus Christ.

We are slaves & master in the soul

We are one. in sorrow and joy. - We share equally.

Shares Kingdom's own mouth.

Brings Jesus so near.

Saints are saints & sinners

Enabled for any duty.

Missionary George Board Birmingham

New privilege and loss

Simplicity of the new life and man's hard steps!

Meaning of it to Him.

Dear friend - Proverbs XVIII, 24; XVII, 17

True friend - John XIV, 20

Despised friend - Romans V, 8

"John's Boats"

## II In the face of the search of friendship - obstacles

1. Self. - Rom. VIII, 7 "a case break in my garden". Jeremiah XLV, 5
2. World. - Job, XI, 4. "The friendship of the world is enmity with God" Whosoever therefore will be a friend of the world, is the enemy of God!

I Cor II, 17 "The world passeth away"

3. Friends. - The higher sacrifice to the lower,

4. Duty - Not do but our conceptions of it.

Mary, Martha

Papa's diary "March on to duty".

5. New knowledge

this suffering - Matt. XXVII, 10

## III Results of the Friendship

1. Dopting our lives

Plunkett - P.J.R.

We need this said "A Good Prayer"

2. Interest for souls.

A life mission

Men dying on every hand - Clarkson Stirling

3. Transfigures human made up

Their spiritual character. Good meek gentle

4. Makes us meekly.

The Father in Ben Hes

Purposfulness, Faith, Love, Moral廉潔ness.

5. Changes character.

"Whom having not seen I love." 1 Peter 1, 8.

Moses "knewed as seeing those who he knew not"

Abraham "went out, not knowing where he went"

'The last boy, the first on Christ died'

Matt XXII, 42 "What think ye of Christ?"

Mark XII, 35, Luke XX, 41.

## The Context

The Controversy -

Tribute Money - Herodians

Resurrection - Sadducees

The Law. Pharisees.

Then He asks His question.

A technical reference then.

General now

What think ye of Christ?

1. Impostor.

The opinion then - "He hath a devil"

No one says so now - but not so.

How account for His death - early martyrs & the Gospels.  
They had the grace to know of Him  
Death of Socrates.

2. Self-deceived.

How explain His teaching: His works; Christianity,

Mohammed! Yes but what were the results of the system

3. Good man, but only man! the untaught rabbi!

Testimonies Strous. "Never at any time was it to have been  
able to see above him more in you any one who should have been equal  
with him"  
Grotius "The divine man, the saint, the prophet,  
and teacher of all men"

Channing "I believe Jesus claimed to be a  
more than human being!"

Reneau "Between the & God there is no  
longer any distinction!"  
J.S. Mill "There is no better rule than to  
live so that Christ would approve our life."

As true - but not enough

1. How account for miracles - or being in them

2. What learns this about them? Power but man too.

#### 4. Son of God.

a. What did He think of Himself?

(1) Mighty.

Matt xvi, 17 human "Bring him to me

(2) Sublime

Jno. viii, 23 "I am from above"

(3) Superior.

Jno. viii, 23 "I am not of this world."

(4) Divine

Matt xxvii, 63, 64 "I do always the e" (Other had said).

Matt xxvii, 11 "An thou the R. of the g" (They say you)

#### b. Deliberated

(1) Planning

Means -

Jno vi, 46 Many men of other like this man

But vi, 29 His authority

Form

Oriental - Parallel Simple Statements

Devotion

Deity The golden rule, the great law,

Death He that cometh shall see that he needeth

Faithless of God & worthiness of man

Originality & independence.

(2) Works

These, xii, 5. - Answer to Jno's disciples.

(a) Greatness - done, disease & death

(b) Deliberate system - "Took no time to eat"

"He in himself himself"

(c) He no cost, no return.

### 13) Life

Von Thomas

166

- (1) Universality of the character & plead "Portfolios No. 1-18"
  - (2) Unselfishness of personal dignity "No man can have too much!"
  - (3) Better known, greater the acknowledged superiority.
  - (4) Superiority to human subordinates & judgments.
  - (5) Perfect balance also virtues correlated
  - (6) Knowledge yet foreign Party unrepresented, doctrinaire
  - (7) Bigine from books, reads until then; propagandized
  - (8) Undertaking to organize & teach K of P. Superior
  - (9) Charitable but no liberal.
  - (10) Never anxious for success, what nothing  
distracts
  - (11) Care about little things. Negligent

(4) Testimonials of those who met him

Blind man. Pro 18.38 "long I believe"

Dilks - Godara huk 1992 "Please don't go"

Phainopepla Mar. xxvii. 6. "But found now."

Pilato. From 21 x 2.6° I find no forest in them.

Hirsch - Hirsch X X M<sub>1</sub>, M<sub>2</sub> "Hirsch / Hirschler" 2000

Cathartes - Mant. x x x 54 "June 16" was the

(5) His daring to prophecy the course of human history, the accomplishment of this world. His subsequent influence.

*Isaiah LXIII, 1-2*

\*Do you believe? The devils do also - and tremble. "In these"

"heart": Rom. x, 9 Devil has no heart - in the flesh

"Only believe & thou shalt be saved"

"Let your light shine. Be strong" I Cor. xvi, 13.

Our admiration for strength

In all ages David, Samson,

Sigis the strong man. Hercules a warrior been strong

Our own longing for it.

Physically -

Even when we are hopeless & do nothing, we want it  
And morally spiritually, too  
We admire it.

Church erected below y'Orion in 1838. One said of him "There  
is such a moral beauty about church that they could  
not keep themselves away."

In all the forms

Strong & silent like L. P. Chamberlain  
Strong to do good Bishop Worcester who entered House Rep.

Strong to run one's life Rev. Stamford Van Wyck

Only sometimes - & those men who least boast it often say  
this first - we think religion not connected with strength.

But the Bible the great Book on Strength.

The bleach book that has given & enriched ideas because the  
persecuted Christians

But think of this former! The Resurrection

Richest Being the holiest among the saints & the mightiest  
away the body, the bone tyed with the sacred bands unites  
of their triumph, has turned the stream of centuries out of the  
channel & sets forward the age:

and this the whole tendency of the Bible.

David & Solomon I K. II, 2

Isa. I Pro. II, 13, 14

No God & Power. Major. Eph. III, 16.

The gospel & message not of weakness & subbleness but of  
power & force.

Its rich language. Many. L I, 53 Paul. Eph. III, 19. Rev. XXII, 17

The Resurrection (the idea of strength) An age of strength to attain it

Offer free strength.

1. For life - the life without; the idea of the Riches without life

The whole Cross Movement. Thy Beaver Lodge.

The moral uncleanness of all the. The Allabobod meeting.

2. For success of their Wm, & co. the. xii, 2

In said integrity & character.

The fragrance there, "to I am a Chm."

George Smith \$ 1000000. \$ 250 Subsidy & tax.

Shown in the way dishonest men pretend to be Chm.

3. For the removal of vice.

No street put into this.

Arnold's remark - & always think of that magnificent sentence of Bacon: In this world God only & the angels may be perfect.

The temptation of drink.

& dress Mr. Tread.

Bolis statement.

Against the world. I Cor. iii. 22, II. v. 4, v. 4. 5.

Hugh signed a White Cross pledge which he carried in his Bible. It is dated at West Chester, Nov. 12, 1895, and reads:

'My strength is as the strength often  
Because my heart is pure.'

"I, Hugh McA. Beaver,

"Promise by the Help of God

"1. To treat all women with respect and endeavor to protect them from wrong and degradation.

"2. To endeavor to put down all indecent language and coarse jests.

"3. To maintain the law of purity as equally binding upon men and women.

"4. To endeavor to spread these principles among my companions and to try to help my younger brothers.

"5. To use every possible means to fulfill the command, 'Keep thyself pure.'"

"Now then do it."

The first we get the word. II Sam. III, 18

The need of them nowadays

Endless discussion of "how" and "let us".

Ending where they begin.

No life of convictions.

The desire of talk not expressed in action.

To effect an success.

See church as a whole.

To effect on character.

Express it.

We have been thinking of doing.

What?

1. Commune with God.

That's each, a discipline  
Brained.

2. Personal love aiming.

That's each, a discipline <sup>During</sup> <sub>After</sub> <sub>A.A.</sub>  
Walter Bay.

3. Reach the world -

That's each too.

What it demands. And based in the  
<sup>Established</sup> <sub>Established</sub>.

There are all things to be done.

Why?

Because Christ is life & the only life - for we are  
the real nature.

1. The constraint glorify for Christ.

2. The eager desire to serve men. It Paul. "It is well".  
<sup>Christian service</sup>

3. A world heart

As the world around us work for a Christ like &  
work.

Where?

No man liveth gladdly, in now. Th. II, 13

Ez. xxxii, 29 Submit yourselves today unto the h.

Psa. xcvi, 7. Today if ye will hear the Voice.

Act. XXI, 28 For so work today, in my vineyard.

Prov. xxvii, 1. boast not to tomorrow,

Prov. xxviii, 43 Today thou shall be with me in Par.

There is no time but now.

Put the mantle inspiration.

I am not open to God now or

Mary Tudor - the good soldier.

The care of God for men who will do! Sa. vi.

The need for action

He knowest the day in the house.

Jesus - "I never work". Bonaventure.

Work for the right is coming."

I Sam III, 10. "Speak for thy servant is listening."

This no distant miraculous incident of O.T. history  
Repeated here and now.

God does speak to men. <sup>2</sup> joyful, <sup>2</sup> gaudious! <sup>1</sup> Cries, <sup>1</sup> Hurts,  
He is speaking to every man. Mat. 9.

God is speaking to all of us.

Through Nature

The world - of fidelity, purity, obedience, integrity.

Our own - calling us to completeness. Augustines. In the last  
he was

Through the human genome.

My own consciousness

Through the influence + counsel of others.

Fred Swan

Through the Bible. - Old and New Test. Also, objectiv. test. Test it.

Read it for guidance. & see test of its divine character.

Through Christ

Be near enough to hear.

Actual Christ is in a voice and call to us.

Listen to their voices. - They

as it calls you to a better life, finer.

as it calls you to duty

The ministry. Proper measures. Counsel, Stimulus,

<sup>4</sup> Believe that it is God speaking - as Samuel did  
not your own imagination or dream  
that Eli is the messenger but God.

5 Believe that God is speaking to you.

Take it as a personal message  
and don't believe anyone who tells you what you heard  
yesterday.

6 Be in the place of duty - the way, the attitude John - Rev. I, 10  
These you will hear. Samuel.

7 And when you have heard obey.

Samuel - 4 times told & refused  
to put away

Mary from Foster - "March on to duty"

The mightiest forces are the silent ones.

The silent forces of wind & sun & man & coast

The new machinery. The forms of the men.

To education - universality.

Becomes silent easily overlooked.

Europe's present view of America. On every r.

But the secret of our power is our education

Illustrates the failure of other attempts to impress us  
Shows to go back only to foundation.

Our pre-eminence in education & intelligence

E.-West. Great Britain - The galaxy of the Northern Hemisphere

The new power of Germany due to its science & industry  
And the rising power of Japan - No superior strength

Education to do the on which we can not spend too much.

We may form agreements

But we can't give to people too much gold

At the right hand - founded in right principle.

In good faith goes hand here

And our schools need hours of the best hours.

The values of education have to be studied,

By means of good schools.

Order & due in the sense of justice. Justice at P. G. W.

John VI, 42

There are some encouraging and warning lessons here.

1. Origin no barrier to high character

Jesus' parents. Joseph and yet the blended character  
an intended blessing. & we all here.

Encouragement to conclude whether we can have a her-  
eining that to misjudge others - depreciate our own  
desert. We can

2. Men and things are to be judged mostly their spiritual condi-  
tion & of the moral significance

A callow! but we know the grain & blemish from which  
it grows & mortal cause & the like.

Great music - That sweet in been his topic.

Great painting - That Meame - Raphael & they & their woods  
Portuguese man - 3000 acres pied - 3 feet over the line.

It is also matter of spiritual discernment in our part.

3. The important thing is the inner frame not the outer instrument  
Arbiter & dispenser of much pleasure. Keeping a record, etc.

For which Miller Wilson has 300. which has figured in  
as an egg on each. They are all alike & may turn in  
numerous as we. But so, there are to be multiplied  
not counted and what becomes known in such there?

Law of nature discern in which applies to men.

It was not in the antecedents, we say, it can neither  
in the consequences. But do we see all. That  
goes in. At the same time

4. The back of the vision to discern three things in future  
when there is no vision the people perish.  
and the darkness between the flesh which dies  
because it has given up. not to  
glorify - of them today known!  
and the other. death which now comes on the scene  
to rule the world because it was say  
in I Cor. 15. the eye sees

5. And all to ourselves?

As we bended more 45°

We can see open your eyes. begin to believe in  
Christ not forget him for the One who claim  
all of heaven

## The Layman

1. This subject includes all the others since the minister, although it used to mean - the unpreached form - any
2. Christ & Layman religion proprietary

Christianity, Paul.

History - Moody, Denney,  
no fruit

3. The necessity of the layman work in the church

The layman more nearly than the minister

In our churches - What are our heads & hands.  
The minute done it also. Stars.

We drop out - equivalent to three men

4. The layman's duty as a preacher.

Always 2d. And of course, in India

The most popular.

Friends - Personal work.

5. This is the layman's day

The opportunity now.

For much appreciation of ministry

Do we deserve the day - that is to free our religion  
Carnally

6. Religion and the common man

Neutral in activities, on its intellectual problem

as shown here. Seldom "Laymen have had interpreted  
the law before the law," said Wall.

New term ch.

In characteristic { to show gr. system. Tree  
{ to bring gray facts. Rain  
{ to think of my duty. Sandal.

- II Cor. XIII. 7 Now we pray to God that ye do no evil  
9. Then we also pray for ~~thee~~ your prosperity  
11. Be perfect.

The gain of a high standard.

We usually hit below the mark or score without the  
value of sight. The mark figure in shooting wholly opt  
and the difference can even above the mark - then it is better  
above the mark we ought to aim at.

Many people oppose this & say 'we can't be perfect, let us not  
deceive ourselves. Let us aim at ~~such~~ things practicable.  
'No one,' 'Perfect' are ~~unattainable~~.

But Jesus and Paul did not think so.

Jesus' attainment & ideas for others. John. VIII, 46, 29. Matt. V, 48

Paul had real attainment but he had the ideal. Phil. III, 12-16.

Paul recognized his ~~weakness~~ less talents to turn up to  
the Standard of the ~~world~~ story. Phil. III, 16.

In this view there is no success for sin or pain - every system  
inaction.

The words are valid, God is able to handle. We are weak.  
"No one"

"No one"

No one act of darkness,  
No one word,  
No one back,  
No one thought.

for we make this our standard

To make knight-hood a pure chivalry.

pro. III, 30 He must increase, but I must decrease

The greatness of John.

The uniqueness.

The power as a speaker.

The originality.

The boldness. What John told him no one had ever told him before.

His reason recognized him when he came.

The success.

Now his disciples thought they saw it dimly away.

A parable is - John's recognition of the moral majority.

There are two "Moseses" in them.

Fear & success rest in the agreement there can be neither  
success nor fear in a war w. the mortal.

But it was from mission of joy that it turned to so ~~III, 29~~

The mission of joy of all the life is to decrease in the increasing  
Christ. The glory is all in all. Life's glory is to increase that  
& be lost in doing it. No Buddhist Nirvana here.

Yet it is not to be observed that the increase of Christ demands  
the sacrifice and death of all other in a concrete case is  
it is a process they. As difficulties, calamities, woes do  
not disappear before it.

But as the disciple decreases is measured in the Lord's increase  
contribute to it. So the Lord's increase is the disciple's in-  
crease. When the disciple lost in it to find in Jesus  
Christ. In great measure in the Lord.

Phil II, 5. Have the mind which was also in Christ Jesus

The inimitability of Jesus - how far does it extend? There are  
two hidden to us not his extensive characteristic only but  
his inward disposition

The mind referred to was the mind of self obliteration - Kenosis  
See v. 3 - described before + after.

1 as a mind of good fellowship II, 1-2

2 as a mind of personal lowliness II, 3. Then the secret of

3 as a mind of unselfishness II, 4. Then the secret of 2

The lower Christ's mind. II, 6-8

Christ's mind is a revelation of world overthrow in character, as  
we see of spiritual things in the same communion + gifts  
moved to come. II Cor. II, 16

The need to locomotion is in by the mind of Christ

It was excused because of his humiliation. He became the  
head of many as he became the head been foot sermons  
of all. I, 9-11.

It is so for we also

Taking the body here as those in the high place Luke XIV 7-11

No matter how only an incentive to man humility

Sharing the sufferings as those share the glory Rev. IV, 10

Becoming with them a slave as those Nelly Rev. III 21

Overcoming our own as those in other with them

There are nearer recognitions than these

He who has the mind of Jesus

To set peace until himself

To set men + happiness in the world. Failed

To able to judge, to discern, to accept, to agree

## Behind the scenes

The original suggestion.

The way we change all roads to Christ

The man of darkness.

In our gross houses.

The man of mystery.

In that he would appear to us all -

The man of truth.

Even now. Never more so..

The man of love.

Greatest love with us even than the  
Sugrilex and Amb. Saumy.

The man of wisdom

The learned audience of the 7th will be apprised,

If I see that he tarry till I come, what is that  
to thee, follow thou me! Jno. xxii, 22.

The preceding scene.

They were back in Galile with adherents v.1.

Who were there v.2. who were the two others?

Peter John the Evangelist v.3

Do they forget March 1, 17.

Wisdom! Calvary.

Immediately I like it.

Cayster nothing v.3. This will cure to the mean,  
Jesus - they knew not. Mary, Esmeralda, Ab. xxii, 37

He directs the fishery again - like Ruth v.5-7

World we have them now in their way - to be  
but wasted & misdirected energy.

How the act now? 7,8

Know it is the Lord! Know?

Off for dear. Peter, others in a boat,  
they used to dive with them 9.

The catch questions for the moment forgotten in  
them v. 10. Do we forget Jesus in this.  
153. Significance.

Then Jesus on other hand reproaches them again,  
Simon Reaches from fist to chest

The scene between Simon & the Lord.

The three questions.

Wherin do they differ & agree?

And wherein do Peter's replies differ?

Another command

lessons.

1. There can be no love without service  
Jno. Xv, 14. xvi, 13.

2. There can be no service without love.  
1 Cor. XIII, Gal. V, 6; Rom. XIII, 8, 10

Christ's prophecy.

Peter re-instates now. The bitter gone & lost.  
Jesus shows up the father's tender  
The tenderness yet. What is it?

Dear. II Peter I, 14.

Silence! Sabbath!

The command "follow me".

That ought to be enough. I am also. Col. 3, 3.

Eph. I, 16v. I, 30

But not

Peter acts above John.

It was patterning. Enough for him.

The Answer, Rebuke & Command

"Our personal mission & our attitude toward  
the mission of others"

1. God has a place & work for each of us.

"To every man his work."

Find out what it is. We play yet  
Hastings

2. Do our own work "Thine own business"  
1 Thess III, 11      1 Thess IV, 11.
- 1 Peter IV, 15. "a busy body in other men's  
matters". Was this summary?
- Other extreme - Cut ourselves off from men.
3. If I die that he die - no lamentation of death  
If I die that he succeed. - no jealousy.  
The Room for envy.  
Christ's example  
as must keep them to succeed  
Our work is to expose others to  
do what God has given  
the effort to please & draw out  
others in conversation  
The finding of opportunities to then  
show up others' <sup>shortcomings</sup> & ourselves.  
life, need, shown in you
- If I die that he sorrow - what to do?  
Yes but "follow thou me" modifies  
What does it mean to follow him:  
To live this life  
To know his love.  
To work this work.
4. Not legalistic, legalized salvation  
independence of others. - "Follow me".
5. Please note of "following him" leaving

the burden to the Regnated Rods

6. die on own place & wait like XXII, 42  
Do on own work & trust  
Believe work of others  
Rom. XV, 1. See VI, 2.

Whitier's words. "My triumph"

Let the thick curtain fall,  
I better know than all,  
How little I have gained,  
How vast the unattained.

Others have lip the song  
Others right the wrong  
which what I begin  
and dare I fail to win.

What matters I or they?  
Mine or another's day,  
So the right word he said  
And left the sweater made?

Ring bells in wearied steeple  
The joy of unborn people,  
Sound trumpet, far off blower,  
Your triumph is my own.

Act x, 22-24 Pauli opinion of the Right attitude to  
difficulty & danger & unpleasantness.

All life of mission is a "tending of the spirit"

God knows it all & will it all

These life events & failures; joyous in the tending.

What is ahead is of no account

i.e., as & trust. May be good ahead.

In Pauli case it was more kind of bond, & less difficult

But "I had my life of no account."

Did he?

Remission "as dear unto myself,"

Pro Brown, Sam. Bowles.

Why?

To accomplish his course. v. 24

To complete his service. v. 24.

Reason:

1. There is a constraint of a beautiful life

"How can I shun me it be accomplished?"

2. In the line of duty there is to be no fear.

3. No foul! set any price

I saw the words into poor bow language.

4. One work should be finished

The passion to do it - how grand!

To diminish - what change!

But you say "A man need live"

Why? It is not important. & the mean things are more necessary

I Cor. 11, 12. "Let no man despise thy youth but let them all example to them that believe in word, in manners of life, in loves, in faith, in purity."

The circumstances of Paul's writing.

The delicacy and significance of Timothy's situation

This new & great responsibility

The danger - a young teacher - might be applied, a big.

He ought to be & should be an example in his character & bearing

Be a leader - set standards don't borrow them.

This the way to save ones self.

This the way to help others.

Don't train - waiting to see how other feelings are going to stand.

Oppose • the progress.

This a good lesson for

1. The old follower - coming back.

A good time to start again & higher.

Influence over new feelings, set tone of the school.

2. The new follower.

Dont be ashamed to be about your peers at home  
You needn't brag but just be true.

Note the example in which Timothy was to be an example.  
We have no choice about being an example. Choose what kind.

1. By Word.

This the outer expression of life.

Necessary - we are all talking.

The care with which we slip up

It comes on the tongue

Our talk - hurried, hasty, eerie, thoughtless.

Good English Speech

Dont slay over language.

Propriety - words new boys into seed.

But more than this - an example in word.

"idle word"

2. In manners of life = Conversation = conduct  
Your habits - smoking, personal cleanliness  
The Princeton duty sweater etc.  
Your attitude toward the School, life, religion, where  
Your bearing - frankness, a stranger. My audience friend.  
Emerson English Traits  
McCosh's & Emerson on a Gentleman. Howard.

3. In love =

The charity of Chr. XIII.  
Kindliness of Spirit  
No touch or emotion of judgment.  
Character on love & jealousy.

Hospitality  
absence of nasty criticism, gossip, backbiting

4. In faith.

The spirit of sacrifice in man. Natural trust  
a great beauty hospitality & good cheer. joyful men up.  
Old fellows show sick men  
The uprooted look & reach. Brown. Columbia. So do  
the replaceless &  
Sympathy with the best. Now for the most excellent.

5. In purity.

An example in impurity  
low standard not to be much excuse for failure here  
Can't be this or in different. Bad or good example.  
Very unexpected -  
The power of a pure example  
Columbus Pachon vs. John Lindau's min.

The play of being & leader - a man standing not on the land.  
many go around beat him own sales principles  
Take your stand now - even tho alone & last look back or be  
afraid.  
Nothing sufficient in being an example. Just be going out  
another. Dr. J. "Always do as you know a mind to"  
As this is Pauli's account of a particular.

# I. The Preciousness of Jesus.

1. He貴tured away His own life, the public ministry & trial.

a. Outline of Jesus' life.

Isaiah & New Test.

b. Then the secret of the working of the "man".

c. The outer expression of His power v. 3.  
French "Say what you want".

2. He had prepared for the meeting.

a. It was His thought. Who made the arrangements? Mark?

b. Christ sees the disciples prepare,  
not vice versa.

No Start Date, I Jno. 14, 19.

No leave our Company.

Jno. XVII, 24, XVIII, 3.

3. It was a parting in the love.

a. He knew the meaning of it  
He bore hardness.

J. VIII, 30 VIII, 20, XIX, 27, XXII, 1.

For His departure & death Phil. I, 23

b. (a) Christ's meetings are the loves.

He loved His own I Tim. V, 8.

Home = tendry, motherly care.

c. Leaves the uttermost - The loving ones leave  
even the master. Hoped still to save him?

II. The disciples' real thoughts there.

What we showed them thought they would be,  
what they were.

1. The steps to be first on front of all.

a. They knew their spirit wanted them  
to get to first place they went back to fishing  
b. The departure of Jesus when they did not  
leave the first table of the wedding. p. 41, 66.

c. First contention for first place. Mark 10:33-50  
Peter's foolish say they could not complain

d. Jov. of gen. are for the first place  
Mark. XX, 20-28, Mark X, 35-45.

Other, too, like, more thinking about  
children. Mark X, 13-16.

e. Peter's reminder of their bargains for them  
Mark X, 38. Cf. et cetera. Christ,  
get the ears not voices.

f. And now again Luke XXII, 24-30. After  
they found them on the same line.

2. The Apostles had been working ex-  
pectation in two of the members.

a. Simon Peter's selflessness

1. Refuses to be washed. Why? "Thou?"  
Most blatant! Sensuous! "The?"

2. Postively rebuffs Christ "never."

As in Mark XVI, 22

3. Then demands complete leadership

b. Judas' treachery - service of his

1. A devil-possessed heart v. 2  
"Devon's son" - from Simon.

2. A miserly character. As much for all  
else". His Counter motives to force Christ

3. Even most charitable motives to force Christ

III The disciple sight thought there.

Jesus' indication of them.

The loving, lowly act.

The expression of its meaning.

1. Humility, lowliness, love of abasement

v. 12-16. Phil. II, 3-7. The form, meet of our god.

2. Expressed in service of men.

Mark xxii, 24-30

I am among you as a servant.

To lay down the life a ransom for many.

3 Obedience.

Though the weaker this fact the worse to this had  
Master.

"Not him as teacher. Therefore when who  
was not worthy to wrap him v. 7.

"Do them as had. Therefore all character  
the owner & ruler of the disciple's life.

4. Punishment

As can be left with him: every treason, v. 19.

It is drawing them into closer lesson

v. 8, 10.

He has known it already  
that it to be,  
2 he comes for destruction

5. Conscience, holiness, freedom from evil.

The washing typified this v. 10.

No fellowship or sharing otherwise.

Mark xxii, 27; Isa. LII, 11

But the Lord was there - the Lord

- One - Judas - treachery, falsehood,

#### IV. The ejection of levi.

1. The closer fellowship, the freer revelation.  
The coming blessing spiritual anti-Judas present
2. The mark of his ejection.

The general accusation.

The lesson of humility learned v.22. To ~~the~~  
was born of himself now.

The personal revelation.

No charge yet before the Gov. v.6 &  
Jesus has hinted it as to aware Judas  
Matt. XX, 18, Raising in Gal. Matt. XXI, 22

The ones now were known Judas v. 28  
Christ's consideration. So in case  
of treason will issue.

They are placed the most charitable inter-  
pretation of Judas' going v. 29

He went out into the night. Why? The world right  
into the night he went?

3. Do our love must be cast out

Can we retain the love in Christ forever?  
Do we wish to retain it?

4. Yet Christ must cast it out.

Let them do it now from each love

## I. The Lost Loring Command.

1. In the treasury of the company "all clean" great before was the lost discovered. - Sweet Cupid's.
2. The purification had come. like had been was once - this the play of the Son of Man to be perfect - She came fresh now.
3. The loring tiles - "Drop tiles children" -  
Dyed here in fish. in XXI, 5 "Paradise".  
In I. J. seven times. In Gal. 1, 19  
Close friendship X, 14, XIV, 20, XVII, 21, 23
4. The note of departure  
was never sent away. Had prepared them LXXII, 35, 36  
the time. They did not the significance. Papa 1876  
The offering to them. So here they had buried  
on them. VI, 68, XI, 16.

What covered the day now?

One lone, lone, lone.

## 5. The New Commandment.

New?

also in history. Gen. XIX, 18. Luke X, 27.

New in scope, motives, tendency, order.  
Commandment?

Even as I have loved you.

## 6. The influence of it

The test of discipleship I. 34, 40.

The standard of charity,

The form of charity, XIV, 31, XVII, 21.

## VI. The departure of Judas.

1. Simon Peter passes by the door - looks about Christ's departure. <sup>1.36.</sup>  
too long near the door grieved Jesus by thinking of the separation, so he turns in the corner. - something else than the last step he crossed.
2. He suggests the disciples to follow - and this Judas - Jesus meets by saying that Simon is not far to follow yet but Simon's ignorance always evident that he is weak. do it. You must learn him. Not by me but this is where the shadow leaves.
3. But Jesus never leaves us.  
Mark. xxi. iii. It has come again to us. if it is our if now Phil. I, 25 Col. III, 3
4. Now in Jesus' presence let us have our bibles - we cast out, hearts right, low bowed and freely we - we are ready to abide in this & dear friend with bended hearts.

Christ's Satisfaction with Simon Peter, Matt. xvi, 17.

How glad we should be to find the secret of pleasing Christ! and  
conveying his blessing.

Peter did it by his spiritual perception.

This was what Christ meant.

Did he see it alone - or the others?

It was an opening of the soul & spirit to God. That flesh abroad but,

The peculiar removal of what he felt.

No genuine humility.

No egotism. He took the leaf of faith

out of his bosom - in this

No human in Praise

But to Sardis - the remnant & few yet few for his name, authentic

Sardis's legacy & name the Market. Casting out all who

were in the lair

The reality and honesty of the man - the discourses & teachings he recd.

The real influence long for that personally.

How I wish I had this

This is the day thou

Why I wish I had this

Mistaken about to let him see

Even between themselves

How much - But remaine

No power of interpretation in him

The transformation of character under Christ's influence

Similar to Peter. i.e. thoroughly reformed

For xii. The goodness a change now. How changed from then - now. Every

But no historian can ignore  
the goodness in every man his name to keep his  
character.

The defeated struggle

Even here v. 16-18 are v. 23 'false'

Even yet xxii - slipped up a false.

As to false - ch. xv and Sec. II, but best as.

At the last he comes to his crown.

Lesson.

1. If Christ comes do this with him we can do nothing worth any of us.
2. If such a come set up a personal god as the power to live.
3. He also know how our past our weakness & will from me >  
providence and propagation

4.

"Learn Shows

## II Timothy 1, 12

The Holy Spirit the Comforter, the Author alike of the Christian Scripture & of Christian Experience.

John. XIV, 1, 26; XV, 26 - XVI, 7.

We expect comfort there in writings & life of St Paul.

Paul said Sojourner in prison - sorrow & affliction & death.  
Are you not ashamed Paul? No.

There is a resurrection 1 Cor. XV, 12 - 19.

And then I know a. II Tim. I, 12.

Every Christian's experience like that of Paul. May we be able to say "I do not care. I am sick and He is mine."

Paul's confidence based on two grounds.

1. I know whom I have believed.

i.e. Jesus Christ - the bringer of life & immortality  
I know Him

Alexander - not "in Him" - "in whom".

Personal acquaintance - great strength.

Eternal life - Jno. XVII, 3.

I have believed in Him.

When He said.

Matt. XI, 28. Come unto Me.

Jno. XIX, 27 Peace I leave

Jno. XI, 25 I am the resurrection

Jno. X, 10. I am come - life

Accepting His claims,  
How smooth - "I am the"  
Savior - "Born - a Savior who will  
king - "The King of the Jews".  
The great Sicut.

"I know not why God's wondrous grace  
So we the did expect  
Nor why believing in this love  
Brought peace within my heart  
But I know whom I have believed.

And

2. Am persuaded that He is able to keep that  
which I have committed unto Him against  
that dog.

1. That which I have committed  
Pain - has committed also.  
to Christian

Hopes & riches - "In heaven"  
Life - "Not our own"; "We are not of it."  
Faith  
Friends  
The dead - "Those who sleep in Jesus"

2. He is able

"All power is given to me" -  
Jno xvi, 12 "I have kept those given to me;  
Not necessary to say "keeping".

3 To keep.

"My sheep were foolish"

"My sheep were hungry or thirsty."

No error, no failing, no tears

No hunger, water given.

4 I am persuaded.

How?

Experience

His word,

His faithful love

Hair of our head.

Sparrows

5 Against that day.

Of his appearing. 1 Thess. 4, 1-2-3

Act I, II.

Of resurrection 1 Thess. 4, 16-18

Of crowning. Phil. III, 20-21

The hand of Christ has nothing when it takes  
down of this dear one how it becomes. The  
treasures are increased - the less strengthened  
and they gain.

to not our own power:

"We would see Jesus' - for the shadows lengthen,  
Across the little landscape of our life.

'We would see Jesus' - our weak flesh too strength  
For the last weariness - the final strife.

'We would see Jesus' - the great rock foundation,  
Wheroum our feet are set by sovereign grace.  
Nor death nor life were ever thin agitation  
Can there remove but if we see His face!

Then we must rejoice that those who  
Are gone thence where no clouds conceal  
The beauty of His face?

The glory of young men is their strength - I have written  
to you, young men, because ye are strong.

Some people view the gospel as the creation of what was non-existent before.

The doctrine of "total depravity".

Wrong as how hard it is.

But there is it in others. Bushnell - "Sight of them we have seen from its source".

The new life renewed them.

But it were the seed materialistic.

The gospel is a new creation.

How we have seen it in men.

or the encouragement of it were not so.

But the true view is that the gospel takes what already exists  
but in wrong, used & directed and often perverting it.

Employ it rightly,

then says it.

Amongst great natural qualities which it breathes as in sheykh  
Gideon. John James - Booneville. Peter Linz Zealot

Pauli word "turn them a marine from the dove of peace".  
John Howard Pitt Jules was taught man & man's material

and the Bible in this view glorifies in the strength of young  
men.

The glory of young men is their strength Physical & Moral.  
of before of performance

If we formed our judgment from what we see we are might  
therefore we are

Now then is this glory is to be moral, to follow others'  
leads, - even vice or goodness

Neither by hog - the driving man e.g. boasts. No they have been

But their real glory is their strength & character and principle

Show the greatest way may show their  
Lie-Bet. In a sense so measured. Which

Strength only visible in some form of opposition.

Only visible so

Only developed so

The faults you see every day of the men who seem to have no hindrance  
the sense of antagonism

are real as "the sense of antagonism".

1. They stir up from care & stagnation.

New. Sulphur water. O'Grady

Browning: "Then welcome each rebuff."

2. They give our spirit right direction

The power to work in the world & do it

We must climb over

"We are often the tools or under our feet"

3. They forth the best in us.

Who dares to go in company with Pain,

And Tear & Bloodshed minnow have!

Turn his sorrows to glorious gain;

In few of them doth exceed a former

Which in one hour can nature highest lower

Carries them & abducts, torments, persecutes

Other less approves this god remain

4. They heel us on the bumpy road. Pave this thorn.

How like your strength

Don't suppose it. Use it

They got Howard. - Men who can stand before a drama-

Down & down in treacherous flattery without shrinking

Strong in the speech which Edw. Myrin. "No God has sides in You"

Matt. Vi, 15 If ye forgive not men their trespasses  
neither will your heavenly Father forgive your trespasses.

There is a nice phrasing of the golden rule - "Whatever  
ever ye would that God should do to you, do ye  
ever so to men."

from bodily tongue ten and reference to forgive  
men. Matt. xvi, 21-35. So to "Lord's Prayer"  
Matt. Vi, 9-13, Luke vi, 4.

He made this idea broad enough to cover all sin  
there are no sins a parents that we are not to forgive  
we do not need to consider the sin as we forgive  
the sinner.

But we do not need to worry ourselves with things  
may cause. The parents are bound to forgive all  
not of the religious kind. Little things.

One good forgiveness of all trouble of the great things:  
the very opposite to purity & holiness which  
are those we cannot not forgive in others

No limit in the measure of forgiveness either.

Seven times in one day Luke xvi, 4.

Sixty seven times Matt. xvi, 22

We must forgive as has forgiven - "from the heart" Luke xvi, 35  
The best minds give unselfish spirit - what it loses to  
the human race.

The play of the spirit of forgiveness

# The Theologian Student & Spirit-filled man.

This work a spiritual work

The Ch. distinct "spiritual-gifts &c"

Not an interpretive work

Not an educational work

Not a social work

But a spiritual work.

No minister or spiritual man, "is that an spiritual?"

"Spirit-filled" simply a 10 phrasing for old idea  
"He filled with Spirit &c." doesn't go far.

"2d Baptism" "Endowment &c." no misleading

The real function gets H.S. 400 in Chapt. 10 &c.

No transubstantiation but a whole new life - atmosphere - love  
but a source for power in certain forms of regeneration

No spirit introduced by spirit filled life  
meaning - get away from Paul's context.

## 1. The Spirit vs. the flesh.

1 Cor. II, 14-18. Notice how it leads to Christ v. 18

Same contrast in 2 Thess I, 5. Idea in Eph. IV, 23

In our speech - Chas. Gordon. Theoretical mysticism

In Church an heretical heresies - the spirit  
Hyperboreans especially. But Paul.

## 2. The Spirit vs. the flesh.

Rom VIII, 1-17. Notice how it leads to Rom. V, 17, 10.

Paul's constant style. Paul's idea:

The times of thought he wanted gone.

Chrysostom's interpretation.

Ridic, despises, despising, Calo - low, criticism,

pride, vainglory, mockery, the outgoing (the world)

Getting the goods for this) vice short

Particular of the Spirit II Cor. VI, 1.

The fleshless of spirit is the worst kind.

True spirit flesh. Gal. V, 16-26.

## 3. The spirit gets worked vs. the spirit glorified

I Cor. II, 6-16. Leads to Christ again v. 16

No worked out.

Our context. Chas. Gordon

To shew right & w. of the world is  
the spirit between R. L. &

Mebane I Cor. IV, 21. 900. V, 1,  
Lowman Mod. XI.  
elbowe much

as Christ men

We must live in the spirit.

Concord concord in the flesh II Cor VI, 6.

Walk of the Spirit II Cor. XII, 18

that slaves of the Lord - coveting to receive wages  
the Lord imponed to the bad in his spirit.

"That good thing which was committed unto thee  
guard through the Holy Ghost that dwelleth in us"

II Tim. I, 14.

Paulic foresees for types of "trust" a "guarding a trust" II Tim. I, 20  
The sacredness of trusts.

My now confidence in our honor, Violation can  
be punished  
but never  
punished

My works together to depend upon us.  
as failure means complete failure - wreck.

Timothy's trust. II Tim. I, 18, 19. VI, 13, 14.

Ideal of purity. II Tim. II, 21, 22. II Tim. V, 22

Absolute truthfulness II Tim. II, 15, III, 14. Eph. IV, 25.

Perfect integrity, II Tim. V, 12, VI, 11. II Tim. II, 5.

These to ward to guard. Do not merit one.

Purity,

No slightest stain can be allowed.

The pearl of it. - Give the woman adoration.

Guard by thunders, no sleep, speaking rarely.

Fresh & white no tea allowable. Smoking in falsehood

The every way shock of perceiv it

The danger of everything else. His Apr - "You

always have to be going back to the how &  
he is getting along!" Not "perceiv" is falsehood

Integrity II Tim. III, 17

The joy of knowing such men "No square".

The joy of being such a man.

Delivery of the word.

By the Holy Ghost dwelling in - The Sonning acc.

That ye may present your unadulterated II Tim. II, 15.

II Tim. I, 12

Let our last thoughts be about our Lord and our Re-  
lation to Him.

No Ascension - They looked steadfastly  
Res. - last word "had friend"

Two words of His own

1. John x v, 27 "Ye bear witness of me because ye have  
been with me."

The qualification for witnessing was to have been  
with Him. Act I, 22 I John 1.

and the work of His disciples was to be witnessing  
of Him. Act I, 8.

Paul's emphasis on His compliance with this con-  
dition.

He witnessed.

He had seen.

Let our speech witness that we have been with  
Him. Act IV, 13. Peter, John.

Let our conduct witness -

Better into servitude

He is willing to have us with Him even tho'  
we do benefit

No wonder Gr. "I thought this low rd."  
This figure. She was ready. Jno. xvii, 24.

Kill Falconer,

"Rutherglas."

That's.

2. But more John v, 53 Except ye eat & ye have  
no life in yourselves. He that eateth &

to another phrase in this parable:

"I in them & thou in me." i.e. "in me in them."

The closest identification -

No Metaphor of incorporation, organic  
union

of course: unconscious. That is the real  
meaning mystery Greek union.

To the Pauline species because present.

To me to him in Christ.

This also to the end of continuing.

"He pleased God to remove his son in the flesh  
I might furnish them with the gender."

and this is precisely our basic interpretation of  
the meaning Greek identity.

John 5:1

as the big & other health went - so here  
as he had entered now - he also makes him

another made it in unity of mission with Jesus.  
unity life rising in unity of spirit, of property,  
spirit, of sacrifice

"Now this is mine, forms, forces."

but in day & works in this.

The condition will change but it is the same force.

justly on the part, i.e. Galilee, on about & up -

Today as we go out to do this work

and former - when the world will see how the crown of  
all receive honor.

Last night began with a quarrel.

Not first time.

This one. He had's act & word.

Application of this.

This morning more.

I identified them with me.

Revealed in this Sardis vision

1. Made to understand this brings the pleasure of God.

Say, <sup>Thinking</sup> over word Paul: God pleased to have it so  
a rule for us. His Word becomes added to life so

2. Controversy - Show that Paul.

This reason for being  
Spare hysteresis of people.

In the work of big preparation. One heat from Home.

3. Ministry doctors of problem.

This work - I am much Paul. Pals 23rd chap  
the least of people here Phil II ageing  
Bent by older Moshean.

4. Breath - the air, the people.

Wonder of this. At my feet - all day.  
When remember this

Cong & Collector Hobson

5. No tremendous fears. I am fit of trust upon them  
for both. people - soldiers. His strength, force. London  
ensured them

McKee, Mather, Lyster. In the last great  
one was ashamed  
was finished - for effect. Success they  
This the main step - not gain but our God's before all  
that weareth man.

Rutherford

385 (1,2,4)

320.

73° F. min.

"Now then do it." II Sam. III, 18.

The first use of the word.

Their present application to us.

1. You can.

No such word as impossible. Answering the  
word itself - No barrier with spacium.

Same. I can do all things thru Christ  
through the flesh - "In you."

2. How?

(1) Begin somewhere at one

At <sup>of</sup> an indulgence making  
Take on a new practice

Knees down for prayer.

Or go up a few minutes if you do need to.  
Or deal with your speech.

Start your life & act by the way thing

(2) Keep at it.

You will be discouraged. Listen this & to die -  
death you - laying in you an mighty prayer

You are free here in the measure of you pray  
that here. All exercise.

But hang on. Riddle-Riddle and Now.

(3) Don't be frightened by how slow progress.

We are & down with down. In feet breath.

God will help you from right over if you are  
troubling him.

(4) When does real life come for the Musicie,  
Or, Rehearsal + the Teacher problem.  
"For how so bawle."

(5) Don't hurried. Stand your ground and if  
you do young being crowded into fine  
heat out.

### 3. Have patience.

Character is a slow growth - see the lesson on  
that account. Remember Simon Peter

The opposite side - Job 5, 7, 8.

"Wee I know thy trouble  
(my servant here)  
Thou art very weary  
I was weary too;  
But that this shall make thee  
Some day see my own  
And the last of sorrow  
Shall be over of those."

Rev. II, 17 God has his own secret with each man : His own dealing with each man

We are not to be disturbed because we do not seem to do things as fine as the same road as other men.

The infinite variety of life and God the living life.

There are many different types

### 1. As to believing in God.

Some come to God through duty, Bushuee

Some come to duty through God Temple

Some come to God through Christ

Philip - the greatest heart.

Can't realize God otherwise where is he? What is a life?

Some come to Christ through God Pro. xiv, 1

No Jherome

... about the Moral commandment of God

"Which of you committeth sin against?"

### 2. As to loving Christ

Some love him instinctively and do his will. Pro. Pro. xxii

No knowledge of sin

Loving comes naturally to them

Some learn to love him by doing His will John viii, 31, 32

His own work

Influence of the world.

### 3. As to the Bible

Some obey it because it has never occurred to them  
that it is not divine. Tradition or Coleridge have only

ever regarded it as divine because they have tried to obey  
it & know that it is no merely human thing

of such books of all other religions. They  
also, it probably here.

The two great methods

1. From the unseen to the seen, from faith to knowledge  
children -

2. From the seen to the unseen, from knowledge to faith  
adult

Both legitimate

to former the really more perfect. Children in fact grow from  
men than adults in so

The many methods but the are two

Emissary - All with ground & creatures - but on him.

Our Father loathing for us in one way

It is the Father to each child, however opposite to  
the other may be.

On the night of the deepest sorrow our Lord provided for  
His friends their greatest joy -

He established then His friendly reconciliation - by

On His side the feast a testimony of the life's love

1. Body broken & blood shed for us <sup>in</sup> step "bring down over"  
to the Master over the child

2. Body & blood - His incarnation - identically each over  
several race and life - Worked with human life

3. Not body only - but also blood = life  
indicated by these things.

"I do this for bread, not for the wine  
61 what cheer said of the blood.

Mark XXVI Shed for money for the 7. give  
Mark XIV Shed for money.  
Luke XXII Shed for you

"Bread of the world in mercy broken!

Wine of the world in mercy shed

By whom the cords of life are broken

And in whom death over seas are dead!

Look on the heart by sorrow broken

Look on the tears by sorrow shed  
And as they break to see the tokens

Shed by thy grace our souls are fed. *Helen*

On our side it is

1. A remembrance or sharing from optics church - with all that that means.
2. A remembrance also of him - Luke XXII, 19  
that at examination of ourselves our eyes are to be upon him
3. A participation in his life - the friendship heart of a blood covenant - we are to share him in it & to feel the coming current after our life within us.

"My eye separates me & - O Christ

Here we can meet.

The Alabama legend, - "Here we met"

and yet not found - Only a prophecy

A town of our transitoriums.. But always ahead  
Matt. XXVI, 29

Not farries -

Only "tis the come

Our eyes upon that -

as in L. XIX, 13 Be angry, tis the come.

R. II, 25 Hold fast .....

Let the eyes of our spiritual vision be opened - like  
as Eliashai's servant see - arms of angels - one  
among them with a rose and a crown in the hand  
and a voice of low and a smile of the unweeping heart,

James III.

There is nothing more attractive than (picture of) no-  
bl humor intercome.

The horses party in Morley's Hartree II.

The deer at David Livingstone home

The above boys at Birmingham - Beggarly

And nothing creates a more wonderful and enriching  
educational influence than pure and thoughtful con-  
versation

Mr George's testimony to above. My talk with  
McClung and McCord.

And this is vitally important now in establishing our  
style and direction

We want to be all right.

Elliott and the public school. The three monkeys

Some simple trumpery rules

1. Don't - We ought never to - teach so that we know we  
ought never to have any one hear us. Marry our  
relatives.

2. We ought never to teach in a way inconsistent with  
the best ideals of manhood, chivalry, logic.  
Character - Very great. perfect knight - Who never to

3. Think much thought as we can write and our  
thoughts & writing better. If our thoughts  
are worthy of being written. If our thoughts  
are clear and full - our reader will be  
i. Reading. the more. Profoundly <sup>more</sup> <sub>and</sub> important

4. Content of thoughts remains in a short hand to  
expansion. In text. longer like bubbles.

5. Differ from silent discussions all his talk  
minimum talk uttered.

End the folio. At last to turn upon words & from

Eph. IV, 29 but no corrupt speech proceed out of your mouth but such as is good for edifying men up-ward &c.

Christ has a terrible gift on its hands at present is. His speech. The consequence of this was in the early church. The literature of that day was

The church felt the influence

Putting away all evil speaking I Thess. 4:11,

Putting away all filthiness, Gal. I, 21

Putting away all malice speaking out of your mouth Col. III, 8

Let your speech be always fair & pure. See II. 6.

And descent with it would practically

Christ. No need if it didn't clean up the speech.

No more personal pronouns.

g. Jno. on the tongue III, 6:17, 26.

The prevalence of this was here.

Why is corrupt speech to be stopped?

1. It is unbecoming - as indicated from our scripture  
the world not last. This way to women  
What? There are three standards &  
lower than the law for men which is taught for women

Or to men we respect. "Shame that you..."

King Solomon - "Get out of it" Proverbs: 11. P.

2. It is wrong.

"It is the Christians. The world not.

3. It hurts us in our dear sisters.

Our thoughts. Our taste. Kindred.

B. It injures others.

This will appear most in the last.

How it breeds down more in this struggle.

The injurious influence

Bob Mathews. Jim Barnes.

What right have we to form faith over man?

But it is depriving all around. something we

Should do. Dealer "kindly present"

3. The spiritness hosts around us. Phil. X, 11.

They all bear Christ. No need.

Jesus said the Holy Spirit -

Our quest'ons

1. How can I keep it in myself?

Some say "I can't" but you're not trying it now.  
You can. If you can and just don't.  
Doesn't it need about such things?

2. How does one act toward it in others?

Learn, to inherit a freedom?

What becomes a drop wholly?

How does one dream up God when they see you  
Mr. Moody, "I wouldn't get into that situation."

Then asked "What cod. you do in such such  
a situation?"

"We

are shaped here for eternity  
So that a certain word will make  
its dint upon the bone we take  
to use" Patmos.

"Let no man despise thee" Titus II, 15.

The stage in Chrs. life when we realize glory in being despised - contrary to the way of our being in Christ way.

Not to ourselves N. J. Warden Matt. V, 10-12,  
Jno. XVII, 14. I Cor. III, 13, Gal. I, 10

But a expression of "I dear here."

To be despised & persecuted & ostracized - not despising  
makes the height of respect.

Christ was despised that came & rejected.

Must respect last & also former.

Ourselves & our principles.

Let men do what they will with laste.

Let us command this respect.

Advis to Titus II, 15. Timothy.

It is in our own hands.

Let us so walk that no man can do.

Spire us.

Slowless. Kind. True as steel. Strong.

"Meet your like men."

An insight into a true Chrs. life here.

Let us chose our way, our taste.

Let us walk that way unconquerably.

Let us remember that it is God's way.

This will make us modest. "Dear modesty".

This will make us absolutely strong.

(Whom need we fear? When judgment comes, v. 11, 34)

## The Call to Christian Worship and Work.

Both strength & weakness goad day forward  
 The seeking, appealing God. v. its members are less like. Right Theo.  
 No man goes deeper - deeper life as our search  
 2nd great word - The Father is seeking  
 Farai's brother gets God.  
 The preservation - God's grace. The great call to Christian worship  
 How this makes human history read differently.  
 The grace of the Holy Spirit & God's search for us.  
 We are of man's interest to God & to ourselves  
 The way of the man who has not found yet  
 The peace of the in our Christian lives - Odeon.  
 Every man of man's interest & others. God > deep  
 Mother - Absalom. Eleazar. Orendorf. S. Carter.

God's appeal to us to come into the deepest life.

The truest worship is the deepest life in them.

J. B. Taylor - an encouragement Christian.

John Stoughton

"Then go now stony world. Odeon Paedlar.  
 Who reads will be truth & purity. Ep. of Barnabas

See this & the land that we may be partakers of the di-  
 vision nature and go out and work as God workers -  
 Jesus - My Father works. I must work. No man can do the  
 work of God except he worketh.

In the love and hatred.

The two necessary. Love of purity & right & hating a -  
 & flee from ignorance. by falsehood  
 & flee from hatred. of evil. The Jain Ed. Murphy says when

No position or position attributed will do

An old "We are come to know him even a little  
 and not his truth & his absolute truth keeping  
 And we wait his fulness of God's truth on his  
 side, knowing as well as hating it."

Norman "I do not shrink from attacking those  
 from conviction that it would be easier to

The country runs its waste more frequently.  
 all more ligated, more gloomy, more fierce  
 in its religion & frequent & above to be."

heart - Gordon Smith Hylton. David - Odeon

The need of extreme order  
 Ep. of St. Paul. Extra Ecclesias - The Best of You.

topl's & constant opponent of all hypocrisy  
 and eccentricities of life. By himself or by  
 Ericsson - Luther - a Christian etc.

The world's care to all

The wrongs that need to be corrected -

In our own hearts - selfishness, ambition, judgment, indolence,  
treachery - liquor business over N.Y. city.  
land - Give up by reform - of China.  
Armed - the whole world - for Korea.

We can not live in it otherwise.

Are You glad? Not gain

Why do we remember the dead. "For the souls that need  
ancestors"

"This You give order & claim Your shoulder  
at the world's great wheel in Your chosen line."

Do you have to journey - to the world.

No romantic spirit. In God go out for God.

Around the world > St. Hos. St. Anthony

today - working there in a sh. that is so sh. we may go out & ask for the  
world care. Money. Judge v. 23. Worries are not bad.

Men wanted who are worth while to make born &  
English too well all done & said. From drawing the temple  
Paint the picture, I said. with those judgments which working  
Painter - the poor soldiers. The Chinese Magistrate. <sup>black</sup>  
Venerable old man

The dragon coming in.

I want to go home that way.

"I ask no leave".

Of course the teacher, Christ like side.

"Not as fleshly warrior but as soldier of Christ  
"Stript to thyself and get me & wear it  
"Walking ashamed of them upon thy feet."

Luke II, 40, 52

## Introduction

Our overemphasis of the divine and our loss  
of teaching consequent.

We had a man as we are.

Bible's reference to His humanity

## The Symmetrical Development of Jesus.

Same terms applied to Jno. Luke I, 80

Jane. I Jane. III, 19.

Downward.

Strength

Wisdom

Strong in spirit - G. Greek

Favor with God, adoration

Growth - increase & decrease.

Our development to be symmetrical like this.

i. Strength - physically. <sup>Muscular</sup> ~~Manichean~~  
Aceticism, Monasticism. ~~leads right of this~~  
Why are we given the bodies then?

Physical organs in N. I. II<sup>2</sup> in. N. S

To concentrate to still Rome. XH, 1.

Best service demands the best body

The missionary life. Saw Land Dawson  
The above is the other to be avoided.

Proper place I Cor. IV, 8

Subordinate I Cor. IX, 27

## 2. Wisdom.

All seek this.

What is it?

Not knowledge - Soden - 'No man is wise for his learning; it may admires, wants to work in, or objects to work upon, but isn't wisdom are born with.' Mon.

Not determination.

Anwalt - 'Mental excellence is the highest & fullest state.'

Paley - 'There is a difference between Knowledge & wisdom, wisdom always supporting action and action directed by it.'

People's wisdom is that which helps men judge what are the best ends and what the best means to attain them, & gives a man advantage of counsel & direction.

Jesus had this, succeeded in it.

Need not be afraid of mind  
Sod to avoid reason.

Reasoning divorced from wisdom - best  
Property given power.

God so descended by him  
Malachi I, 14.

Two marks of wisdom

Humility Jas. III, 13

Wordsworth

Socrates Jas II, 17

The living - Soddy 'What doth both  
become wisdom than to discern what is worthy the living'

3. Favor with = good wife, loving regard.

1. God,

a. He pleased God.

Baptism Matt. III, 17

Humble hand is signs. Matt. XII, 18

Moving. Matt. XIII, 5.

b. His + growth. - A lamb died

c. Point of contact increased. - in His

2. Man,

a. Passages seemingly opposite. Rom XI, 13  
Jno. XVII, 14 Jno. III, 1

b. Sympathy. Love in spirit. Belowes  
+ their understanding.

c. Points of contact increased. - in them,

Do these two always go together?

line you develop normally.

1. "But we must specialize". Rich Pig & Loring.  
Not here. Or not to this extent. Or.  
Specialize not on one system but with  
as others on something else.

2. Must not over-emphasize any one to the  
detiment of development of the others.  
such neglect fatal.

a. States - Neglect it! Care too much!

b. Wisdom - In popular education.

c. Favor with God

Charles Darwin. Rich猪

d. Favor with Man. "If I am

should men & should not in him"

3. In this perfect development each act as  
a check on the others.

- a. Water - <sup>1</sup>Evaporation, <sup>2</sup>Useful state.
- b. Wisdom <sup>3</sup>Rationalism. <sup>2</sup>Break down
- c. Spirit <sup>2</sup>Irrigation. <sup>2</sup>Imagination

In short: A man! - The factor for the whole of life.  
He alone furnishes the material  
He alone can move & continue the growth,

We few discouraged by the slowness of the change  
It is unconsciously carried on

Body - man in gym. becomes fatter  
Wisdom - New techs. Don'ts, slow body  
Faith with God. Conscience  
Favor with man. More friends. Less  
often we tear heart strings.

Slowly but surely  
II Cor. III, 18

'As how not wings, we can not soar,  
But we have feet to scale & climb  
By slow degrees, upward and upward  
The cloudy elements of our life.'

## "In the world but not of the world."

There are different conceptions of the ministry, but I cling to the old idea that he is a prophet.

Not a priest, an administrator, or even a teacher  
so much as a prophet.

What is a prophet - one in the world and of it - few such as  
the example of Christ. The Spirit with Hebrews

The Word made of flesh.

St. John the Danish woman in St. Dominic church.

The world temptation lessens their prophet spirit.

### 1. Pride.

That Pacific Coast lecture.

Became the prophet spirit in the spirit of Conspiring Paul.

Humorous heats have last and long. They need the consolation  
of understandings.

"Lead kindly light" - what of it.

### 2. Selfishness

No great and noble spirit.

In avarice. No money ideas.

In avoidance of hard work.

Indolence

In asking of a living on others.

In any consciousness

Evil

But there are experiences which feed the prophet spirit.

1. On our barren and less. Ezekiel.

2. No one to enter into others' needs Whitney.

3. All isolation and separation. Persecution.

"Then shall we meet no longer long."

4. Joseph faithfully in the two cities spirit that will  
correct any tendencies from the stone.

5. Billings' forces. "Beneath this cap we

There must be a real but wholesome orientation of the inner life.

Solitude in solitude. No man alone with his God.

Peace in creation. Hours "of silence there".

Meditation. Psalm 2.

On truth.

On principles.

On persons. Change done + no loss or relapse.

The spiritual consciousness of God in Christ.

Bushnell "The Gospel!"

Such a deep and visioned life is possible.

The end solicitation and allurement.

But we must

Cards. Bushnell "In small things"

and we can

Thessalonians. 4:11-12. William

The secret of power -

Produce, in spite of world's work, efficiency,

What Christ has done for us

Philip Brooks list

How glorious His lips Opens & Christ is.

For us - He who got abroad out life.

1. We ought to accept & make over our earthly work

Christ - With joyful acceptance of faith

(1) Studying the life of Christ.

(2) Thinking about them.

(3) Doing things out of the love & thought of Christ.

2. We ought to acknowledge ourselves - & by so doing  
clearly recognize -

The truths which also maintain earth.

Really Jesus Christ is a Person

Knowing the work of Jesus Christ.

Human. Attaining. True. There is a lot more

3. We ought not to deprive Christ of an honored place in his

faith. <sup>He agreed w. Matthew</sup>

<sup>Mark. xi.</sup> No. Except go eat the flesh. n.

"Over this have you."

4. In our own lives in the coming days. now now

## Gambling & Betting

The distinction & the fact was gambling & betting  
the consequent opposition to athletics - give them up altogether  
but the question is, the gambling

1. To the master who takes it is a crazy use of  
money. He has created it. Has given it for  
no good or useful purpose - getting no return.  
Money is stored power of human Charlie or made.

2. It is an immoral way of gaining money.  
Philippe Brooks.

"But it's not for the money? I don't care for the money  
to be won."

Then why not let master do double.

What is it, if not money?

"The excitement"

But what makes it exciting except money rich

"To show one's capacity, to back one's college."

How ignorant & foolish a resort

How it looks to a sympathetic player.

3. The principle is another & consists for it rests on the  
assumption that one knows more or that one  
finer than another man.

a. If we do we are acting merely in taking advantage  
of a more ignorant man - to make money  
out of his ignorance

"But other man is willing" - here there's a morally  
treacherous point. Since gamblers & card players

(i) But other man thinks he know & won't believe us  
We hold all the money.

(ii) We never look over card to him

What a low opinion of a man's word!

#  
6. If we do not, - as we said in most things  
we "do not" or we wonder but on a  
new thing, you know "But others both here  
then in principle believe in <sup>to you say</sup> you are as we but,  
we assert what we don't know. What  
true beauty must then be a lie.  
• try to buy freedom and money.

"But there is no harm in being <sup>to love</sup> Sodas & just for fun - wanting

4. Note the people who engage in <sup>harmless</sup> betting  
Chimes. Monte Carlo.

Then I have known.

The "Sporting men" - the <sup>upper</sup> House bar.

5. The inevitable effect of betting  
its influence on character

Destroys him & deception & bluff.

& prostitutes &c, kill its frankness &  
spontaneity.

Chas. Kingsley's letter to his son.

"But your standards are high. You must do <sup>more</sup> changes  
down."

# Sin and Christ

The two great themes

(a) you have heard that you have been created  
to mind pleasing of the  
(b) life turned ruined there

## I. Sin

1. The theme itself gives the sense of sin bad.
2. But, it is very nice. What it is a does not mean  
standable for.
3. The consequences thereof
  - a. By its consequences on the soul.  
Death - The soul that sinneth shall die. Not  
a saying or a judgment but a fact  
The wages of sin.
  - b. By God's law and by God's law and law as
  - c. By God's sacrifice for its destruction. Judge the 9<sup>th</sup> ch.
4. Those delivered from it. Show him it. Paul says, Rom. viii, 16, 25  
I say, not meaning, the pleasure of sin apart from God  
By the Law of sin.

## II. Christ

1. The Saviour from Sin

How does not mankind like this.

No one comes at the corner "Now then has he done"

2. The Saviour

of all his needments. His words, Jno VI, 35.

"My name is an deer, but his is deer."

## On Kindness and Unselfishness in Common Life Rom. xii. 10

### The good Samaritan parable

Mark how much is to be said for the friend & host.

1. We are in business and in a hurry. Can't say we'll have time.
  2. And it is not our responsibility.
- But there was ~~other~~ a Samaritan etc. -

3. He was the business man. The others were religious men.
4. But as you see, the moral is applicable in such cases where a man has been required - but not to obtrusively - in pretty little things of life.

But it is here precisely that we show whether we are like the master and his servants that he sent him out.

### The spirit of the love

Mr. Gladstone dying at 21. "In prospect the great fact is that the love of God never became the love of myself, and particularly those things are to be sought: 1. the spirit of love. 2. giving. 3. of purity. 4. of energy."

1. The love of all loves and beings in the great thing given to all things.

Gladson and the three others and the boy.

Besides to himself to do for one country,

2. His expression is to be in a beautiful unselfishness.
- to helping others - Croesus & Socrates  
to bearing others - Agamemnon his brother  
to saving others - Cronus Christ - to stand others - &c!

3. And Christ even by showing that this spirit is to be manifested in small things as well as great.

Courtesy and thoughtfulness

In getting things ready, or having to.

Mr. Miller of Plymwood.

How much men pass back abashed  
by meanness their body they know.

But as would a gentleman to strangers &  
friends alike - not treat others than  
are familiar dismally.

Character a tycoon of such living Woodrow Wilson

June 24. Him He is able to guard you from  
stumbling

"I can not walk perfectly" - "I must be expected to stumble" - This the orthodox teaching. The sense of it. "able" - to Judas' word.

What is our principle? "Stumbling allowed" or "Stumbling not allowed". Parker "Sociation denies & even the sacrament of marriage. - he never intended to come to that. So you were liberal; and so says every man who begins to lose his principles; he only intends to sin partially & not greatly."

"No stumbling" is a practicable principle - "God is able." How is it practicable?

1. Trust Him who is able to guard. Phil. 1, 6.
2. Definitely commit & keep yourself committed to Him Phil. 1, 2
3. Go on. Don't stand still. Stumbling comes to men who stand still more.
4. Lift your feet - above the likely tripping places
5. Believe that it is not necessary to stumble.
6. If you do get up & late fit in guard again.

The end - will be that we shall be presented before  
that is all without spot in the presence of him  
glory with exceeding joy.

Jan. XII, 24.

Content.

"All the world". The Greeks - Philip & Andrew.

The scene - where? In temple court?

The Lord's answer, "The hour is come"

"Verily, verily I say unto you", etc

"I say not unto you" Matt. XVIII, 22

"Verily I say unto you" Matt. V, 2

"Verily, verily, I say to you": not less than 22 in fact

Christ's teaching from nature.

Examples:

Heber with fire

Home Heber, horses

Fire in the wood, etc.

Sheep, signs of the weather.

Lightning. Red glowing in the wind.

Vine

Power & strength of the teaching.

Jesus a keen observer of nature. Our neglect here

Depth & limitations of each teaching.

Immediate reference of the verse to Jesus

The width & conditions of the mission

The Cross foreshadowed. - its shadow in the wagons

He must die for the won't sin.

Gatilee at the cradle. Now at His Cross

The solemnity of it. v. 27

The triumphal results

The Son of Man glorified - known - over 5 times

By the audience - Roman soldiers at Caesarea

By the sea change in them - Resurrection 1 Cor. XV, 44

By the lay sacrifice - Caiaphas saying *yes*

The Son of Man multiplied  
little parsons death

Secondary application to the disciples  
Prophets  
Their lives not to be counted dear. <sup>Proprietary</sup>  
Tastes  
eye to be laid down - v. 25.

Their deaths - concubines - Outgrowing earthly role

And does this exhaust the meaning?

Did the truth apply only to those other beat bands who  
were the seed corn of the abundant harvest.

No. Application everywhere today

Analogies of nature - See form.

What is its application in our lives?

Little self abandonment. Losing our lives  
absolute entrustment to the world.

1. For others

Their pleasure of joy

Gives up our aims for theirs. Elizabeth Gray.

Enters into their lives they then

Dying that we may live in others - wine

2. To Ministry - in Christian work.

Witnessing Books by living them into the Kingdom

3. For Society.

No life ends with its death.

A real immortality here. Not the only one

That "Once I join ye"

"I am a host you are here - I have met" Agape.

4. In our personal development.

Present for the future's sake 'Stepping stones'

"Mounting therefore a. French Saenger.

##### 5 For Heaven.

6 different phases of life - to be entered only  
through death the gates of from the material  
to the spiritual  
if we do not die we abide alone, never die,

How may I best carry this with me as a constant  
rule?

By remembering "I have abandoned the love of life  
for the life of love." keep this.

Some rules that help

1. Cultivate a sense of God's love
2. Share in a constant experience of the love  
of Christ Jesus - do deacon's duty
3. Love the Holy Ghost
4. Bear a love for the unhappy among  
men - Browning's "Pippa Passes"
5. Apart from objects' glow, form now but  
loving judgments.
6. Do loving things whether your master is  
here love or not - in as loving a  
way as possible. Respect
7. Look for opportunity to express love
8. Prefer giving to receiving

like unto they that labor and sweat away

The End Millenary Application - Robbins - Corlett, Prof.  
What a change in our view of the world

This a law of the Kingdom - the very Root.

All life comes through death

treasable - dying or not!

Devote men

Christians &

The Greeks did not see Him.

Was it because they were not willing to die or?

Are we seeing Him now?

If not?

If so? Harry Belis - a first class chm.

"If any man loves me let him follow me

Domenicola, Gramma, & St. Alice

# THROUGH DEATH TO LIFE.

JOHN 12: 24

HAVE you heard the tale of the Aloe plant,  
Away in the sunny elime ?  
By humble growth of a hundred years  
It reaches its blooming time ;  
And then a wondrous bud at its crown  
Breaks into a thousand flowers :  
This floral queen, in its blooming seen,  
Is the pride of the tropical bowers.  
But the plant to the flower is a sacrifice,  
For it blooms but once, and in blooming it dies.

Have you further heard of this Aloe plant,  
That grows in the sunny elime ;  
How every one of its thousand flowers,  
As they drop in the blooming time,  
Is an infant plant that fastens its roots  
In the place where it falls on the ground ;  
And as fast as they drop from the dying stem,  
Grow lively and lovely around ?  
By dying it liveth a thousand fold  
In the young that spring from the death of the old.

Have you heard the tale of the Pelican,  
The Arab's Gimel el Bahr ;  
That lives in the Africane solitudes,  
Where the birds that live lonely are ?  
Have you heard how it loves its tender young,  
And eares and toils for their good ?  
It brings them water from mountains afar,  
And fishes the seas for their food.  
In famine it feeds them—what love can devise !—  
The blood of its bosom, and feeding them, dies.

Have you heard the tale they tell of the Swan,  
The snow-white bird of the lake ?  
It noiselessly floats on the silvery wave,  
It silently sits in the brake ;

For it saves its song till the end of life,  
And then, in the soft, still even,  
'Mid the golden light of the setting sun,  
It sings as it soars into Heaven !  
And the blessed notes fall back from the skies ;  
'Tis its only song, for in singing, it dies.

You have heard these tales ; shall I tell you one,  
A greater and better than all ?  
Have you heard of Him whom the heavens adore  
Before whom the hosts of them fall ?  
How He left the choirs and anthems above,  
For earth in its wailings and woes ;  
To suffer the shame and pain of the Cross,  
And die for the life of His foes ?  
O Prince of the noble ! O Sufferer Divine !  
What sorrow and sacrifice equal to thine ?

Have you heard this tale—the best of them all—  
The tale of the boly and true ?  
He dies, but His life, in untold souls,  
Lives on in the world anew ;  
His seed prevails, and is filling the earth,  
As the stars fill the sky above ;  
*He taught us to yield up the love of life*  
*For the sake of the life of love ;*  
His death is our life, His loss is our gain ;  
The joy for the tear, the peace for the pain.

Now hear these tales, ye weary and worn,  
Who for others give up your all ;  
Our Saviour bath told you, he that would grow  
Into earth's dark bosom must fall ;  
Must pass from the view and die away,  
And then will the fruit appear.  
The grain that seems lost in the earth below,  
Will return many fold in the ear.  
By death comes life, by loss comes gain ;  
The joy for the tear, the peace for the pain.

Be ye kind one to another. Eph 4:32

- How lonely, & simple & direct & practical the Bible is
1. Ride on Whit Mt. Exq. with Stephen Barker. J.P. Deacon writes in the Clerks' Barker's Est. Magazine throughout, & when there were no associates, when we got out we two were judge his adjunctions.
  2. In School & College, tho. many of our Moral judgments, stand as axiomaticaly perceived. E.g. Stealing and more signs breaking a man's trust, ex. Rob.
  3. Now you say it does men good, &c. I am not concerned with what sort of pleasure can be got by the world. It greatest care which we are bound without regard of any law to be kept.
  4. Kindness is the first, obvious & necessary part of Christianity  
which glorifies please & help others  
the Christ. That does not issue in Kindness is unreal.
  5. Look at it in the animal world  
A good Teacher often to exceeding over & above of his  
scholars. He often sets a higher standard for animals  
than for ourselves - the former is lower.  
A Man his dog. A truly angry dog. Horse
  6. What do you want the love of your life to be?  
True, set about it now. Cooke.
  7. Oscar Roberts on West. John treatment of natives on Boxes &  
Hoggs they hope to hogged him it always harmed the hogger
  8. Kindness the best manifestation - not goodness.
  9. If it can be how bad it is! Which takes man flesh  
One is kinder. Not foolish a man who - it is because  
cruelty & unkindness. Paul on McPharisey

The kindness of God. When & He is kind. Be kind  
Practices it now so that new followers can write home "We found  
the order before us very hard to me when you get out & break a bone"

- Hiram Rose and we wrote the word bark on  
most nobly. It is the Christian who is marked  
1. By a spoiled life.  
2. By a neglect of the Word  
3. By forgetfulness  
4. By a number unfortunately  
5. By a Christian death.

I want us to simpler state these few things practically

"Be ye holy": I Peter. I, 15, 16.

Now first. All else follows without them.

Christ & his - holiness. Next. Living. After  
George Bowen.

2. II Cor. III, 16-17. O.V "Search the scripture.

The source of the first - forces & possibilities.

The great need - Our bad works.

Condemnation of  $\begin{cases} \text{Emuneration} & \text{Pro. V, 38, 39} \\ \text{Inability of bearing} & \text{Pro. XV, 7 Pro. LV, 11. Gen. Preacher.} \end{cases}$

3. Rom. XII, 12. I Thess. V, 19

Never constant. God you know - "lets His law".

4 Eph. V, 18.

Sovereign stands / forces / needed.

"Stormer. base" - "Out of the very depths - tempest."

5. Mark IX, 19 "Bring him unto me" "go & come thou to  
come in." he occasions outburst. Reinforced tree.

John VI. He that eateth my flesh & drinketh my blood,

One of our Lord's most affecting statements.

Its origin and occasion

Its recent "hard saying". Objection.

Characteristic. Not lang. for a spirit condition of this life.

1. Except a man eat Christ's flesh & drink Christ's blood  
he has no life in him 53

He might a ch. member, not preacher, moderator  
" - but no life

How can men give life? Who do not know it?

2. He that eateth & drinketh hath eternal life 53, 54

Eternal life is a vital communion.

Eternal life is a constant baptism

Eternal life is "to know"; i.e., to experience, to absorb, to  
concern, to eat & drink.

3. He who is raised up at the last day. 54

The end of the period. No claim of life now stands  
for the eternal life of which it is the type & the  
description - a new life.

4. He who eateth in Christ & Christ abideth in him 56.

Because Christ is eaten & drunk.

How abide & put the blessing & glorying Jas xv. 19!

5. He shall live because of Christ 57

He is of Christ. Fed on Christ he is Christ

Not because of the eat & drink, but because of Christ

6. Because this flesh & blood, his meat & drink 55

No other food > this. How took them? W certain.

7. For the life of the world 57. He did. So also, if we eat

# Judges 1, 23 Seven Consecrated

## Introduction

The history, the long, the new and the old  
will appear because it was the "help of the Lord"  
and against "the mighty".

(2) There is no alienation of the new "the inhabi-  
tants" some may have been willing. They ought  
to have espoused the city.

Real Today.

The critical position of the church, our church, etc.

Against the mighty:

The help of the Lord!

Battaly!

Two treatises of them.

1. Out the negative - weighing w. Christianity.  
And consider the essential of Christian service.

These determine our success in meeting during  
these trying the characteristics of a true  
Christian.

The essentials of Christian Service.

1. Personal holiness.

Scripture Main on this. Equivalent to knowing God.  
Mark - Bowen, Old India Missionary.

Absolute non complicity to the world. Rom. XIII, 1-2

Concentration of one's life on Christ - Chalmers,  
How - Disciple badge. I Cor. III, 16. 1 Cor. 6, 19.

Bives his character for next world, Haasenlynn

2 The word of God abiding in us.

A mark of the true man Psa. I, 2.

The great need...

Faith, Medicine.

The Book.

Condition of

Communication John 1, 38

Partaking John xv, 7 & xxiv, 11

The Pneumatic & pneumatic.

"Oh my leaven!"

3 The Spirit of constant prayer.

Intent - Rom. xii, 12, Allen Gardner

Believing - "With you more" that it's ear! Real

Spiritus - A.B.C.D.

Direct - China Mission

Practices - Rusty key.

"No enjoyment?"

4 The indwelling power of the Holy ghost.

Supernatural forces needed, & available.

I Thess I, 5. II Tim. I, 7. Acts I, 7, 8

Degree.

Nicademe - a little

arrow of yester - Eph. v, 18. Spring

"of my man there." "Out of his belly - Rivers"

Pete and the maid on Plate next  
Ezekiel xxvii, 9  
Hastings, Brackett.

5. The passion for individual souls.

Not great deeds or addressing great things -

Pete - Auto XXII, 33

Jane III, etc -

But pick out single souls.

1. Singleness of purpose -

Concentration - Fox

2. Piping

Andrew Simon - Fox I, 42.

3. No occasional outburst.

Judas or Fox or John & Andrew.

A calm life work.

One at a time

2 Minutes.

Short man at Morebyfield.

Keith Falconer

4. Otherwise we shall go haphazard

None we have found a soul?  
Haphazard! lost!

5. Mean a deadly enthusiasm

Out and Out.

Better than Rites of war, tears etc.  
Kneel.

Shall we make this morning a definite act of  
consecration? Pledge.

God's word has

"The Son of God goes forth to war, a knightly train to join,  
His blood red banner streams afar; who follows in his train?  
Who but can drink the cup of woe throughout our realm,  
Who patient bears thy cross below, he follows in thy train."

The martyr, first whose high eye shone fierce beyond the grave,  
Who frowning meets in the day of death on him to come;  
Lies there with pardon on thy tongue, in midst of agonies pain,  
He prayed for them that did the wrong who follows in thy train?

A glorious band, the chosen few, on whom the Spirit come  
Three valiant sons their hope they knew & moulded to cross  
and flame,

They met the Tyrant brandished steel, the lion grey mane,  
They bound their necks the death & free, who follows in thy train?

A noble army, men strong, the nation o'er the main,  
Allied the Saviors thron're joie in robes of white arrayed,  
They climbed the steep ascent of heaven, through fire, to  
end pain

Oh God to us thy grace be given to follow in their  
train.

Hab. vi. Wherefore let us cleare to speak of the first  
principles of Christ & these on unto perfection

First things have their place.

Every thing must begin.

And the foundation must be well laid.

Right to go over these things until they are learned.

But who works - in poor case - is satisfied  
with a team that never beyond elementary, not?  
or in chess,

First principles are to give way to progress

We are to pass to the power of free growth,

No sole satisfied and partial & primary.

Recognize this in all things low charity,

Men think so jaded with convenience as provide  
or am at ease in that! And out of such is  
a virtue.

Not so this writer. He declares this folle shamed:

And now what he calls the first principles - things

in thosse place beyond a man to own & own, v. 2.

These are beyond the average ch. experience, yet  
to exceed them the first principles the best behind.

The mainness and duty of profit of spirituals from  
these. - the reward & comfort of it.

"On & on" - Colenso - Joakin Miller.

"Follow the leader."

The two classes

Leader

Follower

Most of men follow

The London Bridge Sheep.

Defend on sheep, trained leaders

Leaders - Men's deer. Competitive examination  
good.

Bad - the era of such being trained,

Essentials of good leader

1. That he should know where to lead?

Do you? Common, had not enough.

This of Japan, learning, then going, then  
anywhere, been had of overlords.

No more of them the right way, end.

2. That men should trust him.

Who, who is worthy of trust.

3. That he should know how to follow.

The general opinion they.

Follow green - the great leader.

Cough began - so many "Follow me!"

How he is leading the same place. Right

The hours when to lead & can be hurried

Great need of leaders in China.

Always women

Replacing old backward leaders,

Good men to Christ

Feb. 11, '12 I will declare thy name unto my brethren  
The question is ours to set forth Christ unto each man  
"My brethren"

"In the next gathering, will you  
Please be one of us."

Then what he seems to do we must do  
the doctrine the scriptures are on  
He is one with me we are to be near and him.

So each of us can take these words as his life declaration  
"I will declare thy name unto my brethren"  
Who needs them first & how?

These are very sweet, simple and noble life mission  
Its meaning - Is to reveal God's character to our brother  
This is the business & goal of all true life  
Is adoptable

To the father in the home. He stands to all for rest.  
For brotherhood has given me from God  
Fathership or manhood of God. Luke. III, 15.

To the business man,  
This business to be the declaration of God.

To the lawyer  
He is to stand for justice & truth & God

To the doctor

The love & care & health of God

To the mother

Holy! The emanation of God over Mathematics etc.

To the school boy,

The business to stand for & declare God.

Clarify - to make light - no darkness or gloo.

Stand out boldly & straight as God's - To stand by them

To you & this also to me,

## Paul's Three Ambitions

No place of desire, ambition in Chr. life

### 1. For greatness I Thess. v. 11.

How curious an an object of ambition  
Significance for Pauline cause.

Our need of it. in this ch work.  
In Christ

"Neh. - lovely." "as a lamb r."  
Strength in it

In gentleness & confidence  
"The lion of Judah"

### 2. To please Christ II Cor. v. 9

His associated friends did - "Blessed God."

God can be pleased. Epoch

A real ruler of his here

In restraint

In contentment. The love of Christ  
The tender family feeling of it

### 3. To preach where Christ had not been named Rom. xv, 20

To preachers on their premises

No duplicator of others' work

The regular agent. The man of Macedonia

The world views

Cosmopolitan, no William "Emerson"

Green philosopher

And man - Do what others don't want to do

Which is our need!

## Dinner II. 8 "Remember Jesus Christ"

The power in the Rev. over the O. V.

as in so many cases

Coming because that are the true checks to the human life  
No occasion when I saw this one. Run down.

No power of death & places on these

Breath - for memory.

Chains - for mind.

Practically - for life - So Timothy - beginning life in Ephesus  
no opportunity here. Many in an est of wine, his love  
is in a love of life - corrupted - of g. love.

1. A transforming rule. To Ca. II, 18; X, 1

2. A purifying rule after "I am as at sea."

3. A retaining rule I Jno 2, 8. I could forget Rom. XV, 3

4. A stimulating rule Jno. XII, 1st Jam. 4:11  
Lame day writing music

Remember Jesus Christ. The title of grace

1. As the Son of man. Human - scapegoat, King, Friend.  
The mortal life - Sisyphus. The human even it < them

2. Raised from the dead - divine God. Son or Son of man  
The eternal life - Reverses it & turns it up.

"This do in remembrance of me" "Now the Lord comes"

No power of death & destruction.

In weakness. <sup>Strength</sup> In discouragement. "Believe right." <sup>to a man</sup>  
In time of trial - the last word. In despair. On the cross. A low body

In temptation. In doubts. To the terminally worn

In work. Bridges & molasses. So P., holly wood. "Here it goes."

Adoration - the rhyme. His mother's lesson. - Maja Bingham.

Red men - on the edge of the grass Father Taylor

Amidst - hopeless & needy "I think when I hear"

Very men & on the threshold of life

Mother - common & weary. Christian workers

"Oh remember Jesus Christ" - A single message

Remember this saying -

1. Hognose - Show less of me. Job. xiv, 26, xv 26, 27; xvi, 14.  
Greater works than these  
of any man there  
Come not to be remonstrated with.

Esteeming every other man better than himself.

2. Can't believe unless we know him well, - or can get on.  
Believe me. Job. xv, 26, 27

4. Forget remonstrances

3. This is the lesson - all "Christ the Crucified"

There

My interest in the work of the Eccl. Guild  
rests in the consideration that it is a witness in  
our colleges to a Supernatural religion.

1. There is need of such a witness.

The decay of the old Eng. Chur. Eccl. & teacher

The growth of a new religious entity.

Or if now > religious nonconformist.

2. There is need of the witness because there is need of the  
things themselves to.

(1) It is needed to keep men true to the chur. faith &  
life.

To men who have left, and do not return;

(2) It is needed to convince men.

To men as in the street.

(3) It is needed that men may find right know-  
ledge & get it rightly related.

3. Why do we need it?

(1) We need God. - the strength of God.

(2) We need the comfort of God.

(3) We want noble qualities, a our ideals, the guidance of.

(4) We need the love of men with whom we have not created

- otherwise, e.g. Kentonian Americans, - the love that  
John writes

~~67~~ 24, Grover Street  
RECEIVED Glens Falls N. Y.  
DEC. 26 1906  
My dear Mr. Speer,  
**MR. SPEER.**

There is a certain  
and most important -  
sphere of Christian work,  
which so far as I can  
discover, is not touched  
on at all, and it occurs  
to me, that perhaps you  
know of certain powers to  
grapple with it -

Each year, more and more  
of the men and women  
from the Colleges are deciding  
to devote their time or

lives & some from & some  
in philanthropic work, do not wear & mission in  
the ordinary sense of the  
word, but know & understand  
the word "settlement" now  
standing for.

I know they go with high  
motive, but Mr. Spear,  
so very many of them have  
no conception that charity  
without Christianity for a  
foundation is utterly  
worthless! They may acc  
omplish good much good  
indeed - but in the han  
d-hard fight, with all

for, inidividuate, they must be  
able to say positively - 'I know  
Jesus Christ, it's the only thing that  
will touch sin, misery, discontent  
and crime.'

And may I ask for the wider  
Christianity of today, no call call  
of a seek no critical interpretation  
of the Bible, perhaps no spoken  
message, its spirit - all, tact, point  
of unity with every man, an eclipse  
of self, in the resurrection of others  
and the "I know" Jesus Christ.  
Pardon my mottley theme freely,

but - if you can in any way  
save them this little  
experience, familiar to  
many of us, it will  
start them on the right  
path, with all their con-  
tagious enthusiasm, &  
no delusionment  
ahead.

If you care to use this  
letter in anyway, please  
do so,

Sincerely yours,  
Panthea Anna Titus  
November 23, 1906.

A Working Cred.

The standing quarrel between doctrine & life, the men of reflection and the men of action.

The quarrel - calls each other,  
in charity, in politics, in religion.

A wicked and necessary quarrel!

Life made up of both can not lose either,

yet a wise & necessary destruction

Each has its own problem

If no distinction made, harm done, for not all fit for  
this or if so distinction then one discovery all respond  
for action - Dose, Barkera, Lipst

Men are called to each. Bre Rabbt

All are called to last.

He who are never born, some creed or to find - take  
Rock bottom creed and leave the rest

Japanese say of Taisho. I have <sup>I am, always</sup> had to work  
Moguls very big and bad we have no less than  
the Warren - I don't believe in

Every man must have in same way a creed of life

No prettiness of the theme at the time

What is a creed - a fence - what do we wish to  
fence out? 1. Selfish life 2. Positionless, timid life  
3. Mean, bony life 4. No calculating life.

1. In Service.

No crooked standard as we find it.

Service in the world. "civic service", "lectures", "driving  
room service.

As far pain > we

"Worth" = amt. of service compensated price.

One Standard. - Service for us. Two Kinds  
The true question of life. Give & get others for each other.  
The lesson of true life here  
Gospel. Go under.  
Jesus was Buddha-like; fathers & holy men  
Carry.  
"Ich dien".

## 2. Ambition, enthusiasm.

Meaning of ambition etc. on p. - derived mainly here  
So condensed - Purloined - "Cameo & chape the?"  
But there must be fire in a life  
No passive life < than life. That place was a dead!  
Charles Gordon, the Army Chap  
Should be set on high and beat much life force.  
Milton - Immortality  
Kingstone - Immortality.  
Pope - ambitions die. J.W.N. Myers' Rosen.

## 3. Friendship.

No group above anti-the depreciation of "school friends".  
Olive  
Friendship, the only thing, the most precious, the greatest  
thing in the world.  
The names of them  
Alice, Stephen 127 Cleo & Gertrude Schuyler 134  
Peter, the Great 140 Roland & Oliver 169  
Dorothy & Bruce 171 Carlton & Lucy 173  
Washington & Hamilton 239.  
An unselfish thing.  
An undying thing.

4. In identification with a great cause

Our birth so common 'twas we had for these  
but no! We would poor Head Birch "Be one,  
so far. Cox!"

"Not for our sake only but for sake of cause

Joyousness of it Dennis

No hobby rich or mean to do it are, MacLean

No power of it. Gates, Byron

No play & mobility of it. Cairn stone

### The Creed

Four square

Workable



Micah 6:6 P.D. Judge XVII, VIII.

The way the main pathetic fight when he goes after first one you  
a religion that can be stolen is no good

"then there is not more this stress."

Two kinds of religion - the kind we make - & kind that makes us  
the men of the right fit here. & know better the meaning of  
life already & precisely

What we make can be destroyed but not what makes us

"higher than anything here" - the church is the seed of a movement for  
you that I go away

N.D. which can't be taken from us. This shall appear in  
the church program "The best appears in from the church &"

"lose her religion" No sent of it & God's religion. But as long as I can  
live myself

Death & nothing can break our true religion

Morris Shulman - not what teach or mean needs but what teach needs if  
man You can't lose your core but lose him?

"O how that will that let me go?"

Religion must be independent of the hierarchy & estable to this & comes  
after no less from destruction of church or state

God is alien & mysterious. Jno. H. 14 - & next. not an religion a human  
feeling that anywhere.

Our religion does not care about you. See some with it. Coming program  
My heart a kingdom is.

That is religion - Higher. mostly find the most broken. & car  
being taught us

The fact that on the last Sunday Jesus did nothing  
What the fact teaches about Christ.

1. His calm & tranquility of mind
2. His confidence in His own truth & wisdom
3. His trust in God to care for all things
4. His light here on done for his friends

What it teaches about life.

1. That the surrendered life is dependent on the published
2. There is - Solitary or Brotherly & helping
3. That our own life is to be lived in God & His service.
4. Life needs its trials & difficulties & with grace.

Paul & brother, Jesus & the progress

How men are led seem today

Within the body at thought & say

But need less

Daily want goes on increasing & say

Slow with these

# Be ye Clean

Philip Brook sermon 14th. Ch. on When  
Jesu says "Th. strength of the master"

The heart like from St. L. & lesson reads.  
Intellectually, morally, physically clean.

## The Register

Positive > negative. Th. credit rechannel  
Sectors by their steps, then when  
God wills not hear th. audience. 2o. I, 13, 16  
Says "Die not in me. Die not in me."

Cant. Presby.唐子曰詩。

K. Tolstoi. Pitman's letter on Anarchism.  
That characterful. letter of Tolstoi.

A clean mind. Gladstone

The Early Church & heresies - Harnack.

## The power of Satan

1. In service Jno XIV, 12
2. For temptation Jno VI, 35
3. In form of serpent Jno VII, 38
4. <sup>in</sup> giving signs Jno. VI, 47, 40, ~~36~~ 36
5. Error judgment Jno III, 18; v. 24
6. Gathering Mat. IX, 25
- 7.食欲 Jno X, 25; 26.
8. See Lucifer, Jno. XI, 40
9. Not afraid in darkness L. XII, 46

I Cor. xii. 31. A more excellent way

But why.

(What do we need with a more excellent way, "let come  
people alone"? We are to discern, courage, choose what  
comes to us need! Nathan "To come, to do & to die".)

The good & great way, with the best  
in himself. - The only answer is in righteously the good  
and to in character - The Pharisee the Publican.

We must go on to the more excellent, the best. - become

1. The best is an aspiration - an ideal which claims all.  
Now to be this ought must affect in ourselves.

"Oh my God  
What might I not have made of thy fair world,  
Had I but loved thy highest clearing best?  
It was my duty to have loved the highest:  
It surely was my highest heart's desire;  
To come here leave thy presence had I been,  
less need have left the highest when we see it,

Not translat, nor another"

2. Our strength is the claim the highest, as those born to do go to the highest  
Our strength is a conquering - an action that's becomes being.  
It is a righting of the lower, the lowly case.  
It is a clearing of the higher.

3. All great Wayfarers are the lemn of the seeking man.

Mark our Master, "Take the way your fathers always pass on as an  
the firsts chain" Cromwell; Rich. Paul. Phil. III

4. The passage of time shows us the mobility of change, the  
transitoriness of things - Day & stand still.  
We must go on or be left behind.

5. Give what we are - that water get source  
The animal taste & pleasure satisfy for a while several  
but after day the animal die die

6. The life of the soul is a progress - the quest of the soul.  
They of vanity, they of craze, they of song  
Part with & will flying high to be lost in an eastern sea -  
They of virtue to fight, to struggle, to repel the strong. -  
They who the mind not at play, no leisure of play tho':  
Give here the glory of wing on and this to be.  
The courage of sin is death; if the wages of sin is death  
Would the human heart to witness for the life of the worm or the fly?  
The desire for vice gets heat, no quiet heart gets heat  
To rest in a godless place is to boil in & burnish sky:  
Give here the wages of sinning on, and that to be.

The great spirit of Paul - I follow after  
and that is the highest life.

The life of faith - in God, truth & goodness

The life of hope - in human & her

The life of love - friendship - highest robust happiness

To this the life are all living together!

The healing of the woman with the issue of blood.

Matt. IX, 20-22 March 1, 25-34, Luke VIII, 43-48.

In all three Evangelists connected with Fairies' daughter medical  
faculty "This other is near to the kingdom over her."

Found in three Evangelists.

Miracles in one gospel only	18	in his 6
three	11	in four 1

fee 0.00

The scene -

Thess. Much people. year of His popularity.

The four parties.

a. The woman.

'A certain woman' nameless!

Description of her sickness.

Mack & Reker.

Character of disease.

hysterically, hysteric - gloved of disease

Medicis treatment trying & expensive

Μάρτις = a plague. ~ like as such always  
= a scourge or whip.

Her faith.

She had heard of Jesus,

Who taught her?

Woman at Simon's house Capernaum

Matthew's family.

Peter's wife's mother

What had she heard,

Not sermon on Mt. probably;

Cautious account.

Main - Fairies.

She said 'Marie, "Wither hence?"  
A long debate in her heart. Short answer.

'Touch but his clothes!'

'They but only o' thair airt clean!'

Marie - 'the hem?' Finds 'the fringe?'

One of the hem tassels of the outer robe

2 hours the back-side + cleaned

Matt. XV, 38

Matt. XXIII, 5 "Cut off the borders"

### The miracle

Apparently checks the view of Jesus

Receptivity of obj. + activity of Christ

Post of Bethesda here - opportunity

She was whole "I have to prove!"

Christ touch always so.

Marie's ear

She felt three salvation.

Feeling as a religious evidence

New born blind - I see!

Paralytic body! I seem to be beyond  
them?

Poss. sit - + a lot of questions

The woman turned gladsly have escaped now

She had come to Jesus only to get a

healing gotten would have stolen ??

### b. Jesus

Knew that visitors = friends, had some chosen them.

Miraculous effects - fully VI, 19

Matt. XI, 36

The Lord's Nature shown.

David - the King

If ever he looked around - 6 times in March  
III, 5, 34; VIII, 33. &c. 21, 13

Did he know the woman?

Judas - no hypocrisy

Adam, Cain, Gethsemani

At any rate he knew it was best to have the  
woman off.

1. His voice had been imperfect.

Repetitions? afraid of stem?

In his power - not in this person.

2. He knew that we may bear witness  
in this same way. - V, 19

3. He had more than blessings to give.  
Paula & Madalena.

At first she & others "are amazed" - but when she  
knew that she was not his she comes trembling

1. Was she afraid that the blessing would be  
with others considerate that the form  
that had secured it was not genuine?

2. Or did she desire to see other disease  
the grace of the Lord in departing  
leaving both her companion till now,

At any rate - the Lord pardons, places, Himself  
on her. Each has alone daughter gives her  
Paula & Madalena.

### c. The disciples

Are they a mystery to these?

These relate to Christ's question

Peter is truth.

Jesus patient dignity

Did not discern the difference between "touch" and "theory?"

### d. The crowd,

Therapeutic - Rudely, without mercy.

## The lesson.

The woman a type of Jesus; of Christian heart.

More plausibly

a. Go after her everything - waiting for me

b. Go after him with everything - leaving him all

c. In touch with him... near and dear

'Touch or theory?

(What are we doing? here in this touch)

d. This therapeutic picture closer with the woman  
at Christ's feet

Let him be our end, I long to hear

People call him Lord. It means that  
we are under him.

Eusebius' story of the Monks at Panaeas with two figures.

# free > charter

1. In the field of opinion  
to form their own  
Opinion invariable  
uni - eng.
2. In the field of character  
humorism - case  
to ch. & say th. install  
to be confrontive  
to unify, to combine in post-night  
temperance - cult
3. In the field of sense  
to widen - field, know, wants  
Bath, Yearn  
to sense & perception - to develop sense  
degrees +  
e.g. from child, world
4. In the life  
to err & making right  
Style, decision - music  
Pain "B or catalog":  
to also make the day tang, ignition  
that is life? part XVII 3  
Others can - the p. & the life



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## Heb. II, 1. Drifting

### 1. Man's desire to be here

In business, written obligations "bind man to you."

Entrepreneur - "here they are," the law makes him do it.

Our antipathy to the oriental mode of doing business - "Mr. Isaac" - cannot buy us.

In science, working for demonstration - the word they have for the desire, "working hypotheses".

There's fondness for spent or relaxation because these things are not sure betters for the laying of men for certainty.

### 2. The high value accordingly set on decisiveness, boldness, certainty of character.

Men distrust indecision. Coal & African boy.

Decision the strength of life. Igbo "Indecision the fatal, fatal."

In war. In exploration. Stanley - his sickness now.

In emergency

Spots - fishing, shooting them good because they had  
bravery, decisiveness, quick action.

### 3. And yet in religion there are conflict with probability, chance, drifting, decision.

One not rich doesn't like rich people - the Englishman  
& the saved man who joined him & quarters.

One drifts.

Calvinism "a fog of infinite root waters."

Needs his "other's what God's for."

From low view of religion how foolish and short-sighted

From high view how refined & inspiring. What an

depth from which the life of spirit the fellowship of Christ &c., the refuge, strength

### 4. Just then articulate the last days we ought to avoid;

The true translation R.V. O.V. "but then so as has a sense"

"we ought to do something - lay back - let us drift along." It's

The low of Moral plantation that carries a man down

unless he resists. Spirituals stood wondered

In a stream we drift down down being swept by

just so there are currents which drift a man away from the great things in religion - the man who says "I am doing nothing now" is caught in these currents

1. the current of personal weakness
2. the current of sarcasm - things men Darwin, Rowntree
3. the current of sin.
4. the current of our ideas of which we are proud

The further a man drifts the more he is lost - the further away he goes from the anchorages, the landmarks, other - his pray hairs and the drifting boat. But he has, Jno. McCallum.

5. Do you wonder that the N. T. so constantly holds this sort of life up to contempt?

"less ought" - no patience with the drifter - the out-and-out bad man is beaten. Rev. III, 15, 16

Take its expressions; Judg. 12, 13. Job. 7, 6-8. Heb. VI, 5, 6.  
Shipwreck 2 Tim I, 19

and so constantly glorifies the strong, positive, decisive life?

Decision lives - these make a man. The practical won over by his divine life he said "I live"

Paul II Tim. IV, 7, 8. Strong, resolute man. Story of Stephen

as like this one relates here, Chas Kingsley, less tie to men  
gather, sharp delineation. Else man always on the day  
no drifting in a sense nor in life. Stephen in India  
free - no opposition, no drifting, "now", draw all eyes toward  
his dear God.

6. how at the close of this year which are you? A drifter?

The greater our opposition the greater the strain of drifting away, this the best idea. There in the school, what you have had last year.

The Son of God goes forth to man

## The Christian life an athletic contest.

### The Bible an athletic Book

#### O. J. Senate of athletic contests

David and Goliath I Sam. XVII, 22-51

Achimaz and Cuski II Sam. XVIII, 19-23.

Abner and Joab etc. II Sam. II, 12-32.

Elijah outrunning Ahab I Kings XVIII, 46,

Jacob vs the angel wrestling Gen. XXXII, 24, 25.

Jacobson & his beasts Judges XIII-XVI.

#### O. J. athletic expressions

##### Race

Racing like a strong man to run a race Psa. XIX, 5 Job. II, 7

My share seen that to weary Isa. XL, 31, Prov. IV, 12

I will run the way of thy command Psa. CXIX, 32

##### Conflict

David's spiritual experiences Psa. LVI, 1, 2.

#### N. J. euphemisms on physical activity

The brightness, abounding, movement of the people

Facebeams running to the tree L. XIX, 4

Pete, of his race to the Squeachers Job. XX, 14

No message of physical death & suppression

Chitup. language distinct in this

of Buddhistism Confucianism - Job. Otherwise,  
in Catech. Job 9:

#### Paul's athletic figures

Beever, especially in speeches & writings during  
his Third Missionary Journey, carried in his mind,  
I Cor. IX, 24-26, Rom. IX, 16 Acts XX, 24. I Cor. XI/32

So his war figures suggested in letters of the  
Roman captives

The Iotinian game 1.

The Christian life set forth in three figures: a

a Race Heb. XI, 1. - <sup>as</sup> our

a Fight. I Tim. VI, 12 Good. <sup>as</sup> our = public conflict

a Wrestling Match Eph. VI, 12

"Set upon them" Heb. XI, 1, II in II, 5.

Consequently the characters, coward & bold are set forth so.

1. The Trainer. Self-restr'd diet, no wine for 10 mos.

Getting one's leg thoroughly in hand I Cor. IX, 28. Hesioden

Every boar's head and impudent boar laid aside Heb. XI, 1  
Eph. IV, 22. Shoes, garments etc.

2. The Spectators and Encouragers. Amphitheatre & rows of spectators  
Heb. XI, 1. Go & come. Praise and <sup>I</sup>. The dead. <sup>II</sup> Virtue.  
I Tim. VI, 12

3. The Autopointers

My body I Cor. IX, 26 Separates from weaker. P. W. Maaby.

My sins Heb. X, 32 Evile from without

The desire Eph. VI, 12 "They don't believe in a devil now."

4. The great Example, race maker.

Christ's struggle Heb. II, 9. Heb. XI, 2.

Not only out of; also in the race. Confidence Coward

Goes to the train.

"My carnal nature" Rom. viii, 3.

5. The Spirit.

Courage. I Tim. VI, 12. Herod Nickers.

Persistence Heb. XI, 1 Deadly strife. Locomot, Greek men  
was with torch. Browning. Scott. Heb. X, 32

Singleness Heb. XII, 2 Homingdon verse. I Cor. IX, 26

6. The goal; the prize. Pine wreath.

Incorruptible crown I Cor. IX, 25. II Tim. IV, 8

Eternal life for bed on. I Tim VI, 12 Can sleep at private

1. Good worth everything. Don't fight for angles else or against God.  
I Peter IV, 4. Martin "Now let me burn out in". I Cor. IX, 25.

2. Pain feet this. Q XX, 24. Our last will be like this II Tim. IV, 7, 8  
His death clear, the end of the contract

# memorandum

Sign a person with whom or how to  
return a car we sent with him or  
use Blab or

The drama  
Are they valid or no

The character.  
Simpson

The engine  
In Harry  
Today

On our getting in the world  
for London  
Watterson



**STAY**  
Hotels **STATLER** in . . . BOSTON • BUFFALO also Hotel Buffalo  
CLEVELAND • DETROIT • ST. LOUIS • NEW YORK Hotel Pennsylvania

The Place of Christ in Life  
Kessianary.

East Japan

1. An Asiatic has taught world not  
a. His light - no shadows  
& the content - such trust & cheer.  
c. The equality of all - esp. women
2. All these about here;  
a. The shadow of life  
The wan shadow of this area in great city  
"Dark" Chrysanthemum - the capacity of seeing.  
b. The content - finely & life - hunger & cold.  
This seen - the shadow of hill cactus  
The suspicion of it - Korea.
3. The need. The deepest conviction. For the population  
Superior now. "No need" - from "Pabst Beer".  
a. Physical need - India passing - Alabola, Agre.  
b. Mental, Chichish <sup>keeping Pabst Beer</sup> need. <sup>Korea</sup> Ktavikin  
c. Spiritual  
Beneath. Parabola, Bud. Ignorance in China  
Not a few teach here & there - far south.  
The four districts - a sai shan.  
Coon & the Russell. Dependence, Greeley, Wyo.
4. The nature of the Nat. Chir. fidelity  
This living - Nichie  
He's preaching - at night. On the Park
5. Host C.E. meeting here  
Common Sect. Govt. program.  
McCandless view  
I can say "Am. Do the will of God."  
That this means we are far gone.  
"When the shaper like a bone" P. Brooks Norton

Phila. Guinea - Cr. Nov. 97

# The Place the Holy Spirit must have in the Watch and in to be Realized.

We are in the dispensation of the Spirit

The relation in history between the Spirit & Mission 9.52.  
This essentially & primarily a Spiritual enterprise.

B. Dutchee belief.

1. Only the W. S. can show the Church her real mission. No force but  
Myrie Manning Stevenson.  
And draw her to that mission.

2. And should only the can prepare the world & men's hearts. The fed. the  
the Karen & Jordon guides them 9. 91-93.  
Barnabas shows 9. 95  
The generosity of Barnabas  
The works of John at Hockney 9. 218.  
He has done this & more as it falls under our obedience.

3. Only the W. S. can bring these two together.  
(1) Lift the Church out of apatheticness & weariness. Chm Gordon.  
(2) Inspire in our hearts the sacrifice.  
The Corps R. R. going into as it were men.  
But only H.S. will do.  
Brainerd 9. 57  
Hicks 9. 41  
High Stook 9. 130.  
Mizra Mahin  
Christ - who saved others, Shirley -  
In prison - Gordon last message.

(3) Supply the dimly called missionaries  
Shows we that we are called. Myrie 118, The Seal Guard.  
seen the friends over.  
Two workers importance - 9. 49 Schwartz,  
One method in different streets - discovered unnecessary  
last vital.  
Paul - Barnabas  
The train of importance 9. 61. "The broken reed"  
guiding the men.  
David Livingstone 9. 97. The end.

(4) Only he can produce the wheels consecrated by  
Paul & Peter G. 211.  
Carter Greenaway & GroBauer  
Bushnell G. 213

4. Only the N. S. can secure for Christ the peace of his enemies  
It is to know what work is to be done  
The relation of the N. S. to Christ

Gordon 116  
John XIV-XV "As Paul wrote to it  
II Cor. III, 6-18. Rom. VIII, 1-17 (10) & Gal II, 6-16

It is to know the pro-enemy. Col. I, 18  
In obedience - the great Committee - to put it respected  
In force - to fire we will the position.

The position for sole. A. Gordon Pease. 9.69  
Paul - Agree - "Get when the wind."

The position for Christ.

Zingraf. "I know one barrier".  
Lever.

H. Martyn  
Boon. G. 65

Jonathan Edwards G. 58

Pease Gordon G. 9.

To carry out this watchword the flag  
of the South African War. Our dear war  
Tire in our blood - "I am come to cast fire". Christ & the S.S.  
The tongue of fire.

Suffusing the mighty faith - giving power for V. 37.  
Suffusing the world as the defiled the cross & shone  
Grief & contempt for sacrifice & suffering. cargo &c  
Giving us a banner for conquest "I ask no master".  
Shining in the darkness. Anya dove; light.

Tire in all  
H. Martyn "Let me burn out for God."  
Friends - the great of the Father's house. Let me work.  
Bonds left my work.

Let me give to the S.S. verifying Christ's claimings as far them.  
also John Brown.

## “The Desire of All Nations”

By the RIGHT REVEREND FREDERICK R. GRAVES, D.D.,  
and ROBERT E. SPEER, ESQ.

Addresses made at the Thirteenth Annual Convention of the Brotherhood of St. Andrew, Baltimore, Md.

I.—THE RIGHT REVEREND FREDERICK R. GRAVES, D.D., MISSIONARY BISHOP OF SHANGHAI AND THE YANG-TSE VALLEY.

GENTLEMEN of the Brotherhood of St. Andrew: There are three things for which I have specially to thank you.

First, that you have so kindly sent us aid in the past, and have to day consented to send us further aid for the coming year. Secondly, for the four representatives of the Brotherhood of St. Andrew, who, though not sent out by this society, are, I believe, working in China to-day very largely by reason of the inspiration that this society gave them when they were laymen and students. And lastly, for the privilege of speaking to you to-night. It is a privilege that comes but rarely to us. When we come to this country we go about from church to church, where unfortunately men are too often conspicuous by their absence, especially if they know there is to be a missionary address. We address meetings of the Woman's Auxiliary, but it is never our lot to stand face to face with a body of men like this and tell them anything about missions. I would not for a moment undervalue the work of that great society, the Woman's Auxiliary, or the work that women have done, in courage and faith, where the men of the Church have lagged behind. Far from it. But I do appreciate—all of us who are mis-

sionaries appreciate—the chance meeting of men face to face and trying to talk to them, man to man, about mission work.

In speaking, gentlemen, of "Christ—the Desire of all Nations," I hope I shall not disturb any one by making some statements which I feel ought to be made about missions. As you know very well, one great reason why people take so little interest in missions is the sentimentality that has been indulged in with regard to them. Great harm has been done by coddling missions, by speaking of missionaries as if they were different from other men—a higher class of men, or doing a higher class of work. And a great deal of harm is done continually by the way in which men speak of the heathen. When men get interested in missions, they sometimes get unbalanced. They sometimes forget to use the language of sense and soberness, and you hear people talking about the heathen as "thirsting for the Gospel," as "crying out for us to come over and help them," or as "yearning after Christ." Now, it may seem a hard thing to say, but the heathen do none of these things. They neither know Christ, nor do they care for His Gospel. The position of the heathen world is, in the first place, a position of ignorance. They do not know our religion, they do not know God, they do not know Christ. How, then, can we expect them to yearn after or desire what they do not know?

But you may say it is sufficient, then, to send men to preach to them, to enlighten them, to bring them the glad tidings, the news of salvation. And there, again, you touch a common fallacy—the idea that if a man only knows about a thing he forthwith becomes a convert to it, and does what he ought to do. There is no more fallacious idea in the world. You go out to the heathen, and you preach to them, and yet a great deal of it is simply waste words. It needs something deeper, far more lasting, more enduring, more powerful, than simple preaching and talking. Why, that is the reason, I believe, that the calling of a foreign missionary seems such a very simple thing, and seems to so many such a poor sort of a career—to spend one's life in just talking. And then, if the heathen are so easily converted, if they come in at the first summons, in crowds, if they are simply waiting for the good missionary to appear, to adopt anything that he urges upon them, why, the work of for-

eign missions must be a very easy sort of work to do. But all that is untrue to fact.

The condition of the heathen is one of ignorance, and we must enlighten them, it is true. That is a great part of our work. We must preach, we must teach, we must disseminate Christian literature. But when you have done that, gentlemen, you have simply scratched the surface and touched upon the beginnings of the work. What you encounter in the second place is a condition of indifference. The heathen hears about God and Christ and the Gospel, but he feels no answering need. He knows no God, he knows no sin, and he remains indifferent. Or he may be touched, he may feel that there is something in this, he may feel drawn to accept Christ, to a certain extent. But then come in the same things that come in here in the United States—the cares and the riches and the pleasures of this life, and the man goes on his way and he dies a heathen.

And lastly, wherever the Gospel of Christ is truly preached, wherever that Gospel really comes with power, there is aroused something more than indifference,—active hostility. Go and live in a heathen nation, live for years under their contempt and scorn, expressed and unexpressed. Go into the streets and hear the name that is called after you—the Name of Jesus—used as a term of reproach and blasphemy, and you will know what hostility to Christ is, what hostility to the cause of Christ means. And the hostility does not stop at words. It works itself out into active and bitter persecution of the missionary and the Christians alike. The days of persecution are not past. We still have, in many parts of this world, notably in Africa, and to a large extent in China, a persecution which, though it generally stops short of blood, is no less bitter and uncompromising than any persecution that was ever waged against the Church in any age.

Now, then, I have painted you a picture black enough. I have told you of the heathen without a knowledge of God, without a desire for God. I have told you of them as either indifferent or actively hostile to Christ; and you will ask me what I mean when I say that Christ is “The Desire of all Nations.”

Well, all these things simply mean that we must go deeper; simply mean that we have not used the powers that are given

to us, we have not gone down to the roots of things, we have not prosecuted foreign missions as we ought to do. They are no argument at all against foreign missions being prosecuted, they are rather the highest argument why we should spend ourselves and be spent in them. Because, if there is this hostility to Christ, if there is this hatred of His Name, if there is this ignorance of His saving Gospel, why, I say, gentlemen, there is the place where we are called to be, there is the duty that we are called to do. So, in the first place, it is in itself the highest, the strongest argument you could have on which to base the policy of foreign missions.

But there is another side to the question. These people we are talking about as heathen are men like ourselves. They are men of like passions, they are men that have a capacity for knowing God. That is where the whole secret of the work comes in. You may overlay the man with layers of sin and indifference, and you may put upon him the armor of hostility, but down under all those things, beneath everything else, there is a soul, and that soul has a capacity for knowing God. St. Augustine has said well, that God has made us for Himself, and that our hearts are restless till they rest in Him. That is as true of the heathen as it is of you and me. There is not an active desire, but there is a dumb, blind, unexpressed feeling, that recognizes that the things of this world are unsatisfactory, and takes refuge in all sorts of man-made religions and man-made expedients, that can only be satisfied by the knowledge of the one true God.

Let us get our minds clear upon this—that there is no nation in the world so sunk in degradation, no nation so steeped in heathenism and superstition, that it is not capable of receiving the Gospel of Jesus Christ. It is a great thought, and a noble one. It is what Tertullian meant when he spoke of the soul of man as “naturally Christian.”

When you come to do mission work, what do you find? You find that you can awake that desire. It is not fully developed, as I said at the outset. They are not clamoring for you to come over and teach them. There is nothing they desire less. But you can awake that desire, you can teach it. You can make those men feel the need of God and the Saviour.

When you have done that, what do you find? Another great

and helpful fact. You find that the religion of Christ and the Church of Christ and the sacraments that Christ ordained are fitted to meet that desire as a key fits a lock; that is the second great fact—that the souls that God has made, and the religion that Christ has founded, fit each other, no matter where they come together—in Africa, or China, or Japan, or the Islands of the Sea.

But the chief fact is one that we can appeal to with confidence. It is the fact of the conversion of individuals to the Faith of Christ. It is the fact that you see these men and these women developing, under the Gospel of Christ, as you see a soul here open itself to the influences of the Gospel. You see conscience grow, you see men made strong in courage and morality. Imperfect Christians, yes, but growing Christians, growing toward perfection. You see them as capable of every good impulse as you are. Yes, and more. You see men, notable men in the native ministry—men who have come nearest to Christ—who put you to shame; who put the students in our seminaries to shame by their knowledge and love of the Word of God; who put us clergy to shame by their diligence in well doing, and their faithfulness under persecution. Again and again one finds those instances. And you find them, too, amongst the general body of Christians. Take such a great fact as this: During the persecutions of 1890-91 in the Yang Tse Valley the Christians of all denominations were faithful. There may have been an apostasy here and there, but I never heard of it, and I do know of many and many a man in China who has lost everything for Christ. I know many of them that have endured the bitterest kind of persecution, that have been cast off by family and friends. Now when you have evidences like that (and one might multiply them manifold) the dark facts that I have pictured cease to have any effect upon you at all. They are obstacles to be overpassed, not obstacles to block us.

And here, gentlemen, I come to the last thing that I would say,—and I have made such a plain statement of the condition of the heathen world for this reason,—the work of missions is pre-eminently work for men. Foreign missions must not be left to the women. They have their part; they have the care of the women, and they do it nobly. And they have largely, in

this Church of ours at home, taken on their shoulders the duties of the men. But is there not something better for a Churchman to do than simply to give a dollar now and then at the solicitation of his wife, or a penny now and then at the solicitation of his children, to help on missions, without much idea that it gets to the foreign field at all, and without much care whether it does or not? Is it not a work that men should know about, that men ought to take an interest in, that men ought to do? Are you going to leave women, then, to face the sort of work that I have told you about in China? Is not that something for men to take upon themselves? Are not those obstacles something for men to overcome and sweep away?

I know very well (for I hear it all the time) of the form of unbelief of Christian men in this Church of ours that says, "I don't believe in foreign missions." We hear it sometimes from the clergy, and we hear it very openly from the laity. Such words are a shame to any man who utters them. For, in the first place, this disbelief is founded in the densest ignorance of what has been done in the past by the Gospel of Christ in the heathen world, and is being done to day. In the next place, it is a note of unbelief, which is fit enough on the lips of an atheist or a heathen, but is not fit for a man who rises and confesses his faith, Sunday by Sunday, in Christ the Saviour of the world.

We cannot wish to see the Brotherhood of St. Andrew turned into a "missionary society." Far from it. I would not wish to see that. Let the Brotherhood go on and do its appointed work in its own way. That is right, and anything else we would very much dislike to see. But what we have a right, I think, to claim, is that every member of this Brotherhood, be he priest or be he layman, should in his own parish, in his own place in life, set himself once and for all against that silly, ignorant and faithless kind of talk; should begin to study about missions; should begin to pray for them; should begin to give to them; and should begin, where he can, to go and do the work himself.

Now those things a man can do without forsaking one iota the object of this Brotherhood. For it is simply extending your Rule of Service a little further, it is simply being a little more true to your Rule of Prayer.

II.—ROBERT E. SPEER, ESQ., SECRETARY OF THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS

AS the Bishop of Shanghai has been telling us, we live in an incomplete world, a world of longings and desires, amid men whose wealth consists of their needs and their discontents.

There is another view of our world from this. There are those who weigh lightly the woes of their fellow-men; who have never heard the still sad music of humanity; who think it of slight account that other men should suffer, provided only their own lives are restful and at ease. I suppose there are some who take this irresponsible view of the world because they honestly believe that the world is fairly content. They look out over its teeming peoples, and see them superficially satisfied or at least resigned. There is something in the human race beside the dog. Even in hopelessness men resolve that they will live game and see it through. They find out after a while that the burdens must be borne, and they bend their backs to bear them, and smile beneath the bending. The world is, on the surface of it, a measurably contented world. I suppose some take this view because they have no deep needs themselves. Their own life is meat and drink. Things make it up, and not spirit; and, looking out over a world of men possessing things, they think the world is well enough off, with its things. And others we have met who view the world in this way because they have the spirit that Jesus pilloried once for all as the spirit that He most abhorred, in the parable of the Good Samaritan, when He spoke of the Priest and the Levite who looked upon the man in his sufferings, gathered up their skirts with a feeling of irritation, and passed by on the other side.

Men may take this view of the world, if they wish. It was not the view of Jesus Christ. He looked down upon a world that he realized was an incomplete world, a world with an unsatisfied desire,—made up of men and women who were lost; and He came to seek and to save that which was lost.

This world to which He came is a world with a desire. It is a world full of the common desires of life. Underneath all the superficial crust of its contents, this is a world of suffering,

wrought by poverty and riches and sin. I was talking, years ago, with a man who had spent almost all his life in India, and who had traveled over almost every country in Asia—a man whom I never knew to be guilty of an exaggeration—and he said, “One-half the population of this world never knows what it is to have enough to eat. Every evening sun sets upon seven hundred millions of hungry men and women and little children.” I read, just the other day, a letter from a friend of mine who had been traveling through the mountains of Kurdistan, and he said in substance, “I can sum the whole picture up in just these words: I have scarcely been able to buy a chicken in the villages through which I have passed. It has been almost impossible to buy even an egg. The common food of the people in these villages has been a meal made out of one part of bran and five parts ground cobs of the corn. I have passed by many a house through whose doors the women do not dare to venture, because they have not rags enough to hide their nakedness; though I have lived here for years I have never seen before such misery as among these mountain Nestorians.” There are more prosperous lands. The Bishop comes from one. But even in the land southwest of him—a land blessed by better government than any other Asiatic land, a land lying in warm climates, where presumably life might be easier and its burdens less heavy to bear—only three years ago all the rest of mankind looked aghast upon people swept away by the score and the hundred and the thousand, for the want of the mere necessities of daily life. We live in a world of bitter desire for the mere necessary things of human living. We live in a world of great physical need.

We live in a world of social desire. I should be willing to cast out of the account at once everything but the place of woman in non-Christian lands. I should be willing to rest the judgment on Christianity’s claims, upon the work that it has done in behalf of woman, and the place that it has given to woman, as over against the place that has been given to her and the sufferings that have been laid upon her by every other religion, except the Jewish religion. Man everywhere is the master of his own sufferings. I can understand how a man can be a heathen. But no woman is the mistress of her own sufferings. Man is the master of his, and of hers also; and the sor-

rows of her life, and its anguish and its pains, are the gifts of man. There is not one religion, save Judaism and Christianity, that does not sanction polygamy. There is not one that does not fling a half of the human race beyond the pale of God's destiny for it, except the Jewish faith and the faith that was brought to men by Mary's Son. We live in a world of great social desires.

We live in a world of great moral need. I do not know better how to bring it before you than by an illustration. I was passing through the Northwest Province of India just a little over a year ago. There was a gathering of students in the city of Allahabad—young men brought from the different universities and colleges of the Northwest Province, about a hundred of them in all. On the Sunday afternoon, it seemed to a little group of us from America and Great Britain, who had known one another before and who had met there, that it would be a good thing to gather all the students we could get of that university city in the largest hall available, and have a personal purity meeting. We sent a committee to wait on the head of the university, to ask him if he would allow us to use the large hall of the university building that afternoon. He said, "Not for a Christian meeting. The policy of the Government, of course, is neutrality in the matter of religion, and we cannot let you have it if you are going to preach Christianity there." We told him we were not going to preach any more Christianity than we felt he would not object to himself if he should be there. We wanted to bring before the students of that city (he knew as much as any man how much it was needed) the claims of the pure life. He said if that was all we could have it. A large number of young men of various religions and sects came into the hall from the schools and universities of the city. They sat down under the busts of their great men and the pictures of their great heroes painted upon the walls, Moslems and Hindus, and several of us spoke upon the claims of the pure life. At the end of the meeting a man from America, who was leading it, said: "Gentlemen, I think you have now got our idea—that this is the kind of life that men were made to live. We believe there is a God on high, Who loves the unspotted life and who is ready to give every man power to lead a life without a stain. If there is any man here this afternoon who would like

to have the living God give him power to lead a stainless life, will he stand up and say so?" And at once a student from the front seat cried out with a loud voice, "No, no." He did not want the power to lead a stainless life. He preferred the kind of a life that his religion sanctioned and allowed, and in some regards even enjoined. And the meeting broke up after that, each man going to his own place. We live in the midst of a world seamed and stained and darkened with sin, from the East to the West, and from the North to the South of it, a world with an intense moral need, a desire so great that God Himself saw there was no other way to meet it than by the sacrifice of His own Son, Whose blood cleanseth us from all sin, a desire in which the absence of wish enlarges the awfulness of want.

We live in a world of great religious desire and need. The most enlightened man of the most wonderful country in Asia, only a few years ago, when he was the Viceroy of the Province of Chi Li, and the Yellow River overflowed its banks, went with all of his retinue to kneel down in one of the large temples of the city, before a live snake, to entreat that the floods that had spread out over all their country might subside. That was Li Hung Chang. Intelligent man as he was, he was willing still, in obedience to what he believed were the popular claims of his religion, to bow down reverently before a snake as a god, to entreat the subsidence of the overflowing waters of the river. If the most intelligent—albeit I fear also the most hypocritical and corrupt—man of the most intelligent race in Asia can thus prostitute himself in the name of his religion, how much of life and food can there be in his faith for the real spiritual wants and longings of men? I think the last thing that any Christian man wants to do is to judge uncharitably the non-Christian faiths. If there be one thing he wants to believe in more than anything else, it is that the God, Who has not left Himself without a witness in any nation under the sun should have largely revealed Himself to the souls of His children in these non-Christian lands. I do not believe that any man, however strong these desires may be in his heart, can see the non-Christian faiths, where they most perfectly express themselves, without coming back with all hope abandoned that in them or through

them any way can be opened nnto the Father of the spirits of men.

And these needs of the world cannot be met by the political institutions of the East. The most remarkable of them all are writing their doom before our eyes, even in these days, in China. There is not one of them that is not worse now than it was a generation ago, or ten generations ago, save as the influence of the West has come upon it and touched it. And they grow worse and worse. There is no hope for these peoples in the political institutions of the East.

The man must have a peculiar vision who sees any hope for them in the political institutions of the West. Mr. Julian Hawthorne wrote back from India to the *Cosmopolitan Magazine*, in his articles upon the famine conditions, that the white invasion had done India harm, so far as it had been colorless or merely political. It had done good only to the extent that it had been religious. And that was written of the most unselfish and helpful and Christian political institutions that have ever been transferred to Asia from the West. And when one turns from Great Britain's influence, and listens to the piping voice of little Prince Henry, as he capers across the stage, shaking his mailed fist in the face of all creation, and preaching the gospel of the consecrated person of the mad Emperor of Germany, one comes to feel more and more that there can be but little hope for these Eastern peoples in these political institutions of our Western lands. I ask you, my brothers, what is good in our political institutions save what flows from the outstretched hands upon the Cross; save what comes from His influence, Who even now is gathering to Himself the ages past and yet to be? All that is wholesome and helpful and healthful in our political life here, all that keeps the nations of the West and will keep them if they are to be kept and saved in coming years, is the influence of the Man of Galilee. Everything in them apart from that would be but as the ashen apples of Lake Asphaltes, in the hands of the man who grasped them, thinking their form hid true substance. There is no hope for these Eastern nations in the political institutions of the West. They are not their desire.

Nor is there any hope for them in their own religious faiths.

The Bishop has spoken to us of the conditions in China—men not knowing God, men living under a faith, if it can be called a faith, that proclaims God not to be knowable. We know not our present life and this little world. How can we know of the unseen life and the unseen world? If in China, with all its mighty influences of sanity and sound judgment, working through these past years (and they have been grievously underestimated), men are still in ignorance of God, and hating the message of God when it comes, what can we expect of other lands? Wherever Mohammedanism has gone, it has either found a desert or made one. It has spread its sterile influence over all life, chilling and deadening it and killing it, as the sterile ice lies over all the polar world.

There are three elements in religion. There is the element of dependence, and there is the element of fellowship, and there is the element of progress. It must be confessed that almost every non-Christian religion supplies the element of dependence. Men are dreadfully afraid. All life is lived under the shadow of an unseen fear. But there is no religion in this world that supplies either the element of fellowship or the element of progress save the religion of Him Who came to teach men that they were the Father's children, and to kindle in their hearts the flames of the divine fire that is to burn brighter and brighter until the fullness of the perfect day.

The only hope that these Eastern peoples have, the only answer to their desire, is to be found in Him Who is "The Desire of all Nations." He came precisely to meet these wants and needs of men. "I am the Way, the Truth, and the Life," He said. "No man cometh unto the Father but by Me." "I am come to seek and to save that which was lost." "I am come not to condemn, but to save the world." "Other sheep I have which are not of this (Jewish) fold. Them also I must bring, that there may be one flock and one Shepherd."

To meet the wants of men God gave His only Son. And this work of meeting the desires of the nations Jesus Christ at once began. That was the fault that men found with Him. That was the ground of Celsus's complaint: "Let us hear," he said, "what kind of person these Christians invite. Every one, they say, who is a sinner, who is devoid of understanding, who is a

child, him will the Kingdom of God receive. They assert that God will receive the sinner." And often has this complaint been made against Christianity, that it was doing exactly what "The Desire of all Nations" came to do—to lift the burdens off the shoulders of the overburdened, to open the eyes of the blind that they might see, to unstop the ears of the deaf that they might hear, to preach deliverance to the captives, and the opening of prisons to them that are bound.

And this same work of satisfying the desire of the nations, He Who is the nations' Desire is doing now in our own time. He is doing it on the broadest possible scale. By the influences of His Gospel He is doing it in the renovation of national character. Underneath all the superficial influence of Great Britain's political institutions in India, He is building, and building, and building—changing more hostility into love for our institutions than is subsidized by the gift of Government appointment, or awed by the intimidation of standing armies. As to national character, "The Desire of all Nations" is converting the East. And in community after community He is lifting life up out of its old poverty and wickedness and want. Mohammedans must admit, as one of them said not long ago, in substance, in one of the villages of Eastern Persia, "I can always tell a Christian village from a Mohammedan village by the air of thrift, by the better wages, by the larger crops, by the better built houses, by the larger and more comfortable supply of furnishings that they contain." Wherever Christ's Gospel goes in this world, it takes away physical want and need. He Who promised that His blessing would be on His people does not hesitate to let that blessing fall upon them in the ways that can be most visible to their eyes and most tangible in their life.

He is remodeling and refashioning the religious life and the moral character of men. I went, this last autumn a year ago, to a Chinese temple in the city of Pyeng-Yang, in Northern Korea. The grass had grown up between all the stones, heavy bolts were thrust through all the locks of the doors, and we pounded in vain for a quarter of an hour or so before we aroused the sleeping keeper. We asked him what the closed doors of the temple meant. "Well," he said, "I can tell you, although I really don't have control of this place. I am just living here

because this is a cheap place to lodge. The regular keepers are all gone. Nobody comes here any more." We asked him why. He said, "This Christianity has come up here in Northern Korea. Everybody is mad after it, and nobody comes to this temple to worship any more." Wherever Christ in this world, as the nation's Desire, can have His way, His disciples working with Him and not frustrating His will by their disbelief or their negligence, or their cold heartedness, or their lack of faith, He is meeting the wants of the people's hearts.

I lay these two sides of this theme before you to-night, my brothers. The world, with its desires, on one side; the Christ, with His supplies, on the other. Between them we, the sons of His Church, must stand. To bring these two together is a duty that we owe to our own personal Christian life. The missionary enterprise would be necessary, if on no other account, simply as the vindication of our home Christianity. If my Christ is not so big that He can save the whole world, He is not big enough to save me. And if He is so big that He can save the whole world, and there be in my hand any power to help Him do it, I stultify my own faith, I deny my own discipleship, if I withhold from Him the co-operation that I can give.

We owe it to ourselves, as developing best what God intends for us in personal character. In 1823, in the city of Boston, there came into a little gathering of Baptist clergymen one evening a young man, unknown to the world, to preach a sermon that had been announced for that night, and that meeting. It was a stormy, rainy night, and as Wayland came in and took his place he said, "I have thrown away my labor on this sermon." But as he rose, he put into his sermon all the power of his Christ-touched soul. This was his theme—"The Moral Dignity of the Missionary Enterprise." Rowland Hill read that sermon and declared that the young man who preached it had in him the power to remake men. The trustees of Brown University read that sermon and they said, "That is the man we want in this place." And Wayland began his almost unsurpassed work in Brown University because he had in that meeting felt himself, and made the hearts of those who heard him and read his sermon feel, the moral dignity of the missionary enterprise.

I make no apology for missions. I would as soon think of

apologizing for the Creed that declares belief in the forgiveness of sins—not of my sins only, but also of the sins of the whole world. I would as soon apologize for the Lord's Prayer, "Thy Kingdom come." I would as soon apologize for the great commission and the Gospels in which it is found—"Go ye into all the world, and preach the Gospel to every creature." I would as soon apologize for the wisdom of the Living God, Who was in the Son Whom He sent into the world to reconcile it unto Himself.

My brothers, we owe it to ourselves to identify our life anew with this enterprise, which seemed to the Son of God so morally worthy that He could think of nothing better to which to give His own priceless life. We owe it to the thousand million sinning and suffering men, each one of them a brother. We stand before them with the Bread of Life in our hands, and we eat our morsel alone, while we leave them to die their death of starvation and want. We stand before them with the message that God is love in our hearts, and we let it die upon our lips, while they go down in their darkness, stumbling blind fold around His great altar stairs. How dare we meet them in the day when every man shall stand before the judgment seat of Christ, to give an account of the deeds done in the body, if we hold back from these our brethren the message of the love and the life and the blood of our Lord and theirs?

And we owe it to Him Who is the nations' Desire. I say it reverently, if we live in the midst of an incomplete world, we are the disciples of an incomplete Christ. As truly as Christ is "The Desire of all Nations," are all the nations the desire of Christ. As truly as on the one side they stand waiting for Him, so as truly on the other side He stands waiting for them. The Kingdom is waiting for its King, and the King is waiting for His Kingdom.

Some years ago Keshule Chunder Sen, the founder of the Progressive Somaj in India, who came close to the seamless robe of Jesus, but who touched only the hem of the Master's garment, said, "None but Jesus, none but Jesus, none but Jesus is worthy to wear the diadem of India: and He shall have it." And if none but Jesus is worthy to wear the diadem of India, who but Jesus is worthy to wear the diadem of China,

and of Japan, and of Africa and of the Islands of the Sea ? My brothers, shall He have it ? Will you not lead out and on in the struggle that shall get it for Him ? You who are leading in other things, under the guidance of His Spirit, will you fall behind in this ? Will you lag in the rear of others going before ? Or will you not lead out ? Many are waiting to follow.

He waits still for His crown. Let us go out and get it for Him ! And when we have got it, let us lay it upon His brow —the brow of “The Desire of all Nations”—and let us cover with its glory forever the scars of His crown of thorns !

Copies of this pamphlet may be obtained from the office  
of the Council of the Brotherhood of St. Andrew,  
281 Fourth Avenue, New York.

**PRICE, 2 CENTS EACH. 100 FOR \$2.00.**

Two views of the world & our relation to it.

1. The inevitable view - the cause view

Saints & Sages also really believe that the world is fairly content  
By others whose are more or less like - things.

By others whose spirit from below is the barrel gross stem.

2. The Unfortunate view - the way of care & property

This view. Beliefs the world had made a claim to them

The world's need.

1. A world of physical need - the bare necessities of life

A struggle for existence - it was meant something to them

This hunger. Hunger. laborest not therefore. There were plenty  
to look at their former.

2. A world of social need & incomplete man.

Woman still not given right. Not discontented for this is need.

Some good things said about his lot - Poetry, & Music

Man who loves woman showed that her lot

3. A world of great moral need

The Accelerated Party meeting. Founded - No idea of purity.

4. A world of great religious desire and need

The religiousness of Asia without religion.

To practice, unprincipled acceptance

to thy dog. The mole. The poorest paper figure.

To mislead her. An want to do good in these.

With such

And these needs can not be met.

1. By the political institutions of Asia

Hypocrisy. Degeneracy. Founded in some areas.

2. By the political institutions of the West

not necessarily applicable.

Another option to escape is the Barat.

Jules Hawthorne. As the above was not in India!

Look at ourselves. We have constantly to be saving our  
withholds. My don't care not.

3. By their own religious faith

Christ nearly apathetic or Godless men - yet honest ones.

Some ignorant of God, losing the message of God.

And dear world. Some a rude deserts

These elements in Religion. James in Vedanta

These wants can be met only in Christ.

He came to meet them. His own assertions

That did meet them was to complete of the form of Unity.

Called "My agent that God and man to know."

Christ is uniting them.

Solving more than politics - In India

God not in isolation of but also in community  
light & dark energies. Light & darkness in India  
Reaffirming the very life of man. Great days not past  
Helping very people. By helping others we are our  
agents

I lay these two sides before you.

The world & its needs. Christ who says will  
be stand between them.

1. We owe it to ourselves to bring them together  
The mutual dignity of the Trinity & the people  
I make no apology

or him for having done what God

2. We owe it to our dying fellow creatures  
to have what they need.

You do me for them tomorrow; if we withhold  
it from them.

3. We owe it to Christ

We are keeping this out of his own  
Kathak Chander Sah now we free it

62 m.d. 1836 - Testimonial record of a candidate "of high integrity.

Excellent family & respectable talents."

G. Town settled in by & for in "comfortable accommodation on T. Hawkin's  
Isle with good Bdwgs."

Dangerous mistake to do so a foolish "Respect" comes when I do & not  
do enough in respect to the object of mission & other denominations who say  
he deserved to co-operate with us in "Serving the Truth to the Nation"; ??  
What to do - "In view of the enhanced price of lumber long & wide & generally  
I ass resolved that the compensation of the Past. Chm. Dr. Ant. H. C. raised  
to \$300 a year."

W.L. de Poulaines says & Paris p.m. an advance to an "expenses however -  
others"

1900

1931

a

treason to clinton	17,61,492	1912,6120	2. 504+6230 4v. 6mm 2f-31
Grass seed	4953	5263	
Wheat	421	484	4. More in clinton today than in wheat around
Wheat	203	218	in 1900
Barley from	13,607	15460	1. 7. in clinton
Wheat wheat	4029	4053	More in fr. than > wheat around in 1900
Other in winter	60300	72999	
Farm wheat	10993	11039	
Cornwheat	12592-98	13176-94	2. More than troubled.
Wheat in year	535957	84156	
For numbers	764654	771928	
Cornwheat	1833,981	1841757	
Old Cornwheat	4327253	4411236	
Sorghum	20407		4. Almost as many in Clinton as in wheat around there
Pepita	1049378		
In	10521772		
Pepita R.L.	364,90+,399		
Hayfield dry	355+753		3. 5 times as many here
Hayfield	2158349		
	6647840		

On the Chincoteague River about 20 miles

Went to Kiptopee Mission, said 2500 with under 3576 ch  
Ch. in 400000 Miles  
38000 Ad. Adults 1468 Adults 750000 people  
36 hys. 374+75 Islands

Left Chincoteague Harbor

P. D. 1000 1500 The first place

## Dinner Sept 2.

There he says - "Bamboo go back in."  
"Boozios" -

The wealth of letters & telegrams - big gratitude & earnestness  
→ dinner credit only for "staying put." & "holding fast"

The old letters & envelopes to go elsewhere.

"Sufficient." Von Soden Sept.

These letters try teach the great: Schenck, etc., writing

The Board in 1891. The Com. that called me. Dr. Wells & others from Boston  
D.G. Wright

The friendship. The Latin in some form. Other Board. Writing or  
but not our own style. Keeps the temple of health. Wissenschaft

"What worth? What do?" F.C. & Dr. Ellinwood - letters

The cause of the poor boys held. Financial 1895 letter

But enough of past. Draw from it even knowledge. Joe Thompson  
The strength don't run away through iron evidence

The future calls.

In old friends, Muller, Steffens, Monroe, Daniels' father - hold."

The Continent, (1) keep the cause clear & distinct

(2) go our own way. Don't be swayed under "Prophetic Scale".

(3) Maintain momentum. Proprietary

Carrollbury - "Hold 'em Sir" - & J. G. Bent. Wobblies &

Do take & use they work:  
around what flows may break,  
what stands o'th' stuff. What warps' good t' aim!  
Key times be in Y-hound  
perfectly as planned  
Let age appear & death complete th' dam!

E. D. Dart

See paper after "Slow Food" - Tom Day's sermon & paper

Charge to Dr. Plemer "by characteristic I mean - \$12

"Forward" to 19

In Memoriam

In characteristic

Features. on C. W. Minick sermon

The license was - \$33

Other \$35 - 164. ends in bushy 2 foot

Gro-Bates said of Bates - "in preaching

"He had a marvellous facility & confidence in speaking. There was a  
marked negligence in his style; for his first mind could not stop. Both  
affected eloquence & grandeur."

The three letters

1. Report to stockholders. On the principle and B.D. & T.M. draft.  
Let a platform to control among brethren. Our common fidelity in our Ch.  
We ought to be united w. the real enemy. Ridon.
2. The business and aims of our f. in work.  
Worship. J.C. Our Standard. Then now. Jefferson Princeton.  
Lakewood printing.  
Preacher. His statement
3. Our Present Mission Scheme. W.Lewis. Good Dominion.
  1. Evangelism. Graham like a gen' Shail Lewis. Then today. Then  
Evangelism. Lakewood. Let them not theorize. Resolute only
  2. Educational. Our poor. Tuesday. Latin Native German. Also Japan.  
Thursday - Daybreak. Lincoln. S.R.Brown.
  3. Medical. Webster. Vail. Cochran. End of Evangelistic Agency.
4. The endg. and other. Church.  
Good Dominion to Dallas. A. Thompson. D. Stewart!  
Bent on Bible. Let them start aside to Dallas. Montgomery  
Leaders - women. Parker, Griffith, Draper.

R.E.J. "The great moments of this American history have been those reunions  
of divided forces when to feel a little sense of the past have  
been swallowed up in fraternal joy."

### 5. Group discussion.

How our work began Dr. Ken May. Nat. Cooperative <sup>from Rev. 46. p. 137 Rev. &</sup>  
History - see my T.B. statement. Cheshire <sup>Wellesley, Mass. 1883</sup> <sub>Rev. 38-55</sub>

Our story here. My T.B. statement p. 20

Beth translation. Our Present Board. Maria Diana

### 6. Our problems.

R.E.J. Rev. p. 262f. Patten p. 161-73.

#### (1) The person - story.

Equality. Old men. New Val. Rights (Parsons). John DDS. Brown N.

Numbers. - needed. Ethics. See my Japan T.C.C. K.T. Paul. Growth  
and death. Hard and soft way. Princeton open

#### (2) Disposition in Africa

We have Indian. Ch. CR Africa. Picard. By Ernst Becker  
<sup>Werner Becken</sup> a B.D. coming later.  
Other. Not Indian. Islam n. 220 or more of  
this. Another <sup>Bebe, Goro, Goro, Gamma,</sup> <sub>Asia, India, Africa</sub>

#### (3) African situation & future. ✓

Dinner Calvo. In Denmark on p.m. W. Martin Kennedy, Bishop

### 7. To extract test - judge. Our Govt. Our world - Trustee. Our So. Korean

people. Leon L. J.W.

Well, K.W., Holt Houston

## The Achievements of a Century

Here the appropriate place.

W. F. M. S. Draft League

In faithful trusteeship - found that a. Timothy  
in association with Leander Foy.

In Great Occupation.

The bold designs of T. Roosevelt

Germany - Little Ali and Kruger. The last "Boat that followed."

In direct legislation.

The Central Trust Co. are experiments. Friends CG Morris

McKinley, Cleveland "Open the Com Co." Protection still up front

In Education.

John Brown & Wm. H. Green

Calvin Coolidge.

Rogers - Lindbergh

Hoover, Kuhn Loeb

The money - Sutton says - should

In the work of women.

In deepest Dept's Planes letter. Louis Lorraine

Kens, Weston, Mrs. Warren, Mrs. Hayes

In medical work.

Kear. Grantham, Cochran, McLean,

Bethune

In devotion.

Torrey, Bowen. Daniels home. That King's brother

Oppression in Systems

In building churches a human society.

The world. Charles

Ford, Jeff & Hayes Earthquake. Matthew. Mrs. D. George in this

The last is the preparation for the future. A new sea drowning - another.

I must be gone to the sacred shrines  
of men by the cause which they served unknown  
the shrubberies in myriad grace of all:  
Never a story and never a stone  
telle of the martyrs who died like me  
just for the people of God's creatures

No argument - A report to stockholders - Jan 1847. But no reason  
criticism not seen Peters, Barnes. Our Church today Real & John 8/1741

#### A The fundamental basis

Lewis Mumford, Duff, Lewis

Our brain area. Preacher Cap. Lewis. Moffat. Morgan

Our attitude to the Truly Universal

In BD, doctrinal statements

Ernest Toller - I could state it further

#### B The history, policies, the work of our Church J.W. Lewis

##### I Evangelism

Norman Foster, Wilber, Lewis, Calvert, Gleeson Jr., Hale  
and Foley, Conner, Grimes,

Other former. Duff, Leckie

(1) Education. J.C. Weston. Known most eng. & most ad.

In view - the church at all

All schools etc.

The difficulty but the duty

Frederick, Lewis et al.

##### (2) Radical.

In it among us & Dr. Granville

What a chance. J.P.C. - working class. Athelney

Criticized by Lippmann Inquiry

##### II The Indep. action. Church.

Just like our own being in 70s. So in Japan. A. Thompson

Controversy - D. Stewart

Not ours. Moffat at Princeton. New first from Lewis

Bentley Bill

Leaders

Mantague

### III Coop. union

Our bank began do. Then ended, but cooperator  
Bank-Holder Policy. Pta Rev'th. f. 137 on bearing costs of cl. Pol'y 38.55  
Our church function, do my b.b. paper New & Fidelity - union  
Bible Society, Preacher, Deacon.

### C. Our friends

#### 1. Friends

J.W. Lewis "holding up schools".  
Gandy, All over. Now Vail. J.W. S.D.S., Barbara L. DAH.92  
Fidelity - D.L. & C.R. Bank 38.55. R.D. 262 f. T.H.P. 161-'73  
The area functioned by Beaman & Associates. Chapman, Atlanta.  
Members.  
Weld Elvin, John E.C. Agnew,  
Offering. Blood-sins. Endowm't. Private employ.

#### 2. Office

At home Christian Friend. Anti-attracts on both sides. No where  
Gandy  
Indians, Indians. Americans. Common - does not go round

#### 3. In Defense now. G.W. Martin. J.W. 37.

Does best work

By their friends

Matt. 10:14

## 1. In Unreached areas

All present Net  $\frac{1}{10}$  evangelized  
A year ago - Showshow, Steve green, Unreached village in Eng. Conf.  
Net  $\frac{1}{20}$  in Sheway. Karyay - 7 houses, 285000 people - 36000 Islam, 32000 Hindu  
village. The church in Karyay has a small portion other reaches of Andhra Pradesh  
Hatcheards, 12116 communists & over 500, 2000 profs & workers for Christ over poor. On the  
coastal road from 3800 contact one. Kavarna

The coastal areas Egypt further, 600 miles. 2 77 fm 20th to Shamban - fm Shamban to  
Bogdad. Sarafand.

The coastal cities & countries 600 sq. mi. of about 5000 300 Prof 500. = 1% Christians  
Lima 4200 N.S. 2860 S.W. no known Islam & profs a church 250 members & profs.  
Santiago. R.C. gets 40% goes to the native & a minority prof.

Whether or not there are Christians few.

## 2. In Neglected churches

The Upper. 1 at 81200 in T.P. 2a. Diam 100?

Blow - 100000 in 2d class 1st 95000. Churn - mostly low class

The rich & suffering.

Penn Eliot report - but the Rich. Nobles. esp. the Gates Appeal. 6000  
Penn 900. Net 150000 at 2d class. 105000 Market reported 100 class!

In Chosen at annunciation 36 days to 1200

Churn 1500 profs. at 2nd to 400000 in 1st in other

Takia 85% change in religion - 63% profs in town. Most not 3x prof.

Bolivia 1/2 20000 that but 2/3 the 164739 changes in his. Penn - the area is 3x M.

Guatemala. La Llanura. Profess 1/2 & children do 1000 12 mos

Argentina. La Sierra. 1 down to 5000. Also 1/2 profs & 1 more to 3x.

## 3. Unreached

We survey, likely in South Amer. Chile, 70 in an area = 1st. Ry. Ry. Rd. S. A.  
Net  $\frac{1}{2}$  & which are an estimate

Argentina. Ry. 2 - 150000 houses & 40000. 53000 profs & 180000

Bolivia 50% - men & 1/2

Bolivia 1/2 comes instant

Other 1/2 go to local. And 1/2 go to Argentina

Other 1/2 go to local. And 1/2 go to Argentina

## 3. In Reaching of life.

No smaller. While the 2 here.

International relations - 1/2 less

Race white mongrel - same the 2 here. Indians 10%

Economic principles - from Berlin at Evelyn - but not foreign only. Even in non 118  
child labor & other less in Africa

The March factory & damage

The family 8th world. T.P. Russia 9th

Report

"Oh for a Research!"

4. In ideal & longing in their hearts which only Christ can satisfy.  
"The Golden Book". The enormous influence Confucius. Much the same old wisdom  
A true one off from Asia. Religion. Paul. Caesar. Aristotle  
No new situation - Christianity. The European students. Mr. Nehru.  
A true Christian & humanity.

On democratic Govt.

On trust in duty & service. Owen Young. Atossa Yian - old farmer &  
on religion - it was, = Christ. Dandekaranchi

5. In Christ and in our Christian & loyalty to India.

"Our religion" - Johnston Ross. Pauli Chatterjee

No fundamental issue between British Christ & the right. Wallis Beach

In our condition - clarity & work.

In our loyalty & love for our Ancestors. Dr. Dasgupta. Mr. Rabindranath

In our Christ. Karpava at Ranchi; now.

On immense unexpressed power. Great. Elizabeth

5. In cooperation and support to the efforts of the Church.

The Indian Mrs. Karpava <sup>49</sup> Messing, Edwin <sup>49</sup> Thamirachchi <sup>49</sup> Mother Teresa <sup>49</sup>  
Edu. man <sup>49</sup>. Karmann <sup>49</sup>

Chin. as witness. Cyclone.

India. K. J. Paul. 309.

Mother India. Our tops. No ordinary issues.

7. Let us stand on the frontier.

The English. We will "doubtless" but bend & open.  
And always for me.

"Buy & consume"; Clark at Pepper. Pauli

## Woman's Deaconess

How rejoiced many will be to hear today

Louise Lorraine & Mrs. Ed. Day.

Phoebe Priscilla, Emma Lorraine, Damaris,

and Mr. Paul. - A friend you have known. Mr. Bushnell Deaconess "to right" &

But it is of our dear friends who are gone that we think especially.

I named many & then with you

I had one known to you all of '37 and those early years. Louisa & you along with them

But I can name only three here.

Mrs. J.S. & Anna G.J.S. Mrs. Deamer. - Her letter to Mrs. Shookan

I don't know but one more - Mrs. Shookan. The card. "Grief for a loss not to know"

How Miss Loraine paper with Brown book by all.

But we recall and thank God for the glorious company of it known friends there.

Abigail Jones, Louie Shookan, Mrs. Brown, Louie & the early.

Eric Shookan & wife, Louie Shookan - pretty in her own coat. Mrs. Brightman

Pine Shookan. Kate Weller or their friends. Oh fresh "Elsie Shookan". Elsie Shookan

## The Missionary Women

The single woman - they left home as I did about last October day

To Dorothy - mother. Mrs. Fuller Lorraine. Her story - Gretchen

## The present time

The number of women

The robes of their former kind.

Bogger history "Dove did lights" "But any wonder that there is a far away  
look in to eyes of one who many years ago came back from burying her tiny  
baby while her husband was away on an itinerant trip, only to find to  
milk they had so hoped might come from Scotland in time lying on the doorway;  
"A little grave in the cemetery here tells of another mother single and again the  
husband was away" - found in iron and. 2 lbs + children. Another  
and "you can see from 'that old saying' the person who could speak English?"

What is the task of missions.

Methodist Church, S.P.A. How easily

but not to union attach a sense of mission  
to freedom of expression But C.G.M.

on B.D. aim - manual

The main & many to the task.

5 In defending it vs. English attack. Methodists more bound.

3 In building up & confirming Eng. Proprietary system  
<sup>in their own hands</sup> - <sup>by type</sup> voluntary principle

1. In driving out & chasing <sup>united</sup> the <sup>new</sup> <sup>and</sup> <sup>old</sup> <sup>Wesley, Clark,</sup>  
<sup>of Ady, etc. to done.</sup> But only

2. In setting forth liberality to people others which are entombed in  
the kind of m. etc. about the enterprise about.  
Eng. Govt. grants. <sup>350. 3.</sup> for such others. Mr. Weller - Bullock

+ to exposing fallacies & open lies  
"hot water" in Grammer school  
"no committee"

6. To develop the dynamic <sup>task</sup> flow of power. Church.  
from press - pen & maintain  
Grammer interest

There is a task & foundation from last minister.

On by you. Abstain. Eng. Name, British Parliament.

Other than London. London. Greater.

The man who would prefer to relax body.

1. Method a teacher of my body

2. A free and independent mind. Not to say if is by other means of means.

3. A upright and moral.

4. A Christian living.

## Christ - the Cross Today

Is it still important? Silberman, Drake.

The way I live on in Spirit & not

Art. Maryknoll "When we live by your love"

and with the cross. Is it hopeless. Adams. But the love you

1. The meaning of Christ is to proclaim salvation.

Not a manufacturer, but a spiritualist & man receiver

This was Christ's method. Even his 12 masters. Elmore.

It is Christ's method. Good teacher, Mr. Dylan Thomas, in M. G. M.

It is working. There is love known.

2. Is he a consumer for the nation & the world

Christ is a consumer. Donations

Money

Is Moral character right strength? Dr. Talcott

But more?

There is a question in right & wrong? Buddha - Jesus. Talcott

Oppos - but. Give - from principles

4. See "That for"  
Paul. chapter 1

3. Is present & school - to found ATU Adam J. Fox

Math 5, 14, 15 books \$X.60

2. Is present prosperity, tolerance, brotherhood.

1. Is freedom rightness "spirit"

3. Is destruction hope - goal - "Ghosts past dead" "The right is for short, the left is what

4. Is culture to Christ after Gospel

One is the

West is the Gospel - by definition

Our communion. Matt. - Mt. Acts 5, 8

# The Achievements of Yesterday.

Our Princeton band. Formed 1897. W. H. Hart, that year. Drums, Singers etc.

The anti-slavery.

Gilder. Gerrit. Ober. Wm. W.

The Cambridge Band "Eng. & the world". Keith Takemoto

The early slaves. They suffered. Wm. F. Clark. Hamm. My Little Book. Roland Green. No. 3 Library.

The Keenwick family. Deacon. Marion. Fairchild.

What I have seen & known.

1. The glorious company. "No nobility & merit from me." Pres. others & well this has been I suppose. Pitkin, Lincoln, Taylor, Storck (Gates Park Elmore, Chestnut Street. Somerville, Jack Wallace, Green, Miss Rogers, the early adams - older men also helped us for Adams, W. T. Tick. Ellinwood, Jordan Smith, Houston, Lambeth
2. The great minds.

Adams, Sheldon Taylor, Winona, Verba, Paton, Bodkin, Chetwai

3. National leaders.

Reolina, Remond, Chappell, Emerson, Stetka, <sup>Guin-Koo-Chaplin</sup> Garrison, Greeley, Douglass, Wells, John, <sup>etc.</sup> Mrs. Gould, Christopher

for talk of exposing it all publicly. One would like to see it.

4. And the Valentine who has gone. G. L. & Ruth

Shane Spader & T. English

Dr. Mrs. Goodhue, Hyde, Johnson

The cloud of unknown

has passed

to have had first in the clearest expression of fuller freedom at last

2. The community helping for all  
the children

2. I have seen the Eng. Bostonian Union. Will you hear it here

2. In society. Communion, French, features, loss, news & comment

3. In the Congress of freedom. London, Paris, Graham's, Threepit, in China

1. In the embodiment of historical events. So strong the imperial <sup>China</sup> Chinese

Cloud in them

3. In the creation of personalities. Wm. Leader, Chaytor

India.

India.

Black, Asia

America

## The economic change in Religion

In brief & in a few

3. The changes in how God - Religion - Religion in U.S. from how we religion!

1. China - the third Army - Religion for less work

3. India - Japan - Industrialism - Industrialism on Earth

4. Germany - Britain - USA, USSR, Russia & etc in Europe

2. Persia - Islam in Indonesia, Central Asia, Africa.

4. The living Christian - Czarist - Industrial cities

Soviet Empire - Christianity & then - Greek - Church - Church go. In Ch. remains

"Native church"

China in Latin America in big foreign signs - 10-35 fm 3% to 6% & 3%

5. The mass world 1. Democracy - Industrial into a Social Group or Lab. forming  
nations.

2. Education

3. Charity - Science - The harder fulfilled & I. Policy. Global daily  
less. Patriotic in one country

And now what is the lesson of all are. Imperialism - Capitalism and other others?

The proletariat, the working and etc.

The living of the people better.

Not human

In great stage

In class principle for you me

If you do not have that you know no one on whom you can lean. Chekhov's

J.W. Towne  
J.P. Coddens - Staff  
Joe Thomas  
Mary Jewell

1. I am to be spokesman for the past & the future. Story role.
2. What the f.m. int. has been done in the past.
  - 1 It has diff'rent & essential nature & scope of child.  
    In Mayfield Bank. W. age 5 married. K. Falconer. S.C. "I taught it to him."
  - 2 It has enlisted more & greater & more Christ like for all work  
    Carey, Lexington, Veribell, Elm School 5
  - 3 It has been the greatest creative force of work - in direct application. Main  
    1 In family church  
    2 In family education.  
    3 In human service. Mission, Relief. Worldwide Sup. Boardhouse.  
    4 In bringing in post mill - or common labor industrial. E. Ferguson. J.P. Codd.
- 3 What it is today.
  - 1 The System - "By obedience went remand" to Return.  
    in the Southland & civilization.
  - 2 Birth of new - Story. C. Martin, and their souls need & their training. New Ch. Ch.  
    Self - Ethical, Organized, Japan, U.S.
  - 4 And the resulting & hope - Practice. M. Ward. "Events to lead, stories to live"; Inspiration.
4. We are poor this time out to go for the future.
  - 1 I will get it past to the past. J. Robinson. S.C.D. "An duty" and all God has planned.
  - 2 Men are to check past. They are unchangeable things. J. G. Somers. W. A. Case
  - 3 And this get others people's that see them. By life, love, hard economic!
  4. How to go forward.

## Foreign Missions with a Forward Look.

Is there any forward look? Or is it not done?

1. Their ends had accomplished. No church established. friend have now known
2. Even if not - they can go on as before. I.M. B. In all cases motives obsolete  
They need no longer fit - but lost  
No old Romanes & German goes  
The new ones, religion no longer regard as false a inadequate  
No real religion of our own worth giving

There are now difficulties

Not greater than the old.

There are still three a very familiar ones

The fathers had them also. Pitson

And more & worse  
Canton debate, John Quincy during 1840s. Persian Colonial.  
As. Bapt. friends in China

These new diff'rently present as father - Paul or elsewhere.

Nationalism, Internationalism. Persian lesson & T. H. Huxley

Nationalism

New tolerance. Toleration of faith

Communism.

Skepticism & division.

Democracy & separation diff'rent  
Amer. & England. Cobden

And new opportunities Rev. III. §.

Contracts could & its moral importance.

Dissentient & old religious ties

Hope for the name of Jesus, Armstrong, Oberholser, Remond

Meadow of crosses. Dan Dufin

The English. Domestic. John W.E.

And new understandings

Labor - for Lawrence

Up - to date & Shultz

Money - Lightfoot, Mrs. Johnson, Dr. J. C. Anderson

Slavery - to end the Civil War, Southern Treaty

Japan - India - the last is on you. Indian Part of - for George

The Mission Message = the Prop. of the Evangelical Church.

Intimate & significant to how the new baptism is the Message.

Garrison & Edinburgh Garrison & others message accepted.  
Baptized out.

1. The other message is simple, final & universal.

1. The warnings answered by Garrison.

Chase 322/

2. The German document? Richter Stein <sup>347</sup> Enrich <sup>290</sup>

1. Jahn 350

3. The final message. That §§ 9 & 10 402

2. Why. It absolute fact

1. In its ethical essence 359

indefensibility  
4. In its invincibility 366  
P. Beau. Sharp

2. In its idea ✓ 361

3. In its historic reality as a <sup>unique</sup> saving act of God.

3. But how proclaim it?

1. How did early Churc. speak same in Act. Narratives

not the Resurrection Acts 1:22; 14, 2, 33; XVII, 18, 32; XXIII, 6

2. How now w/ Moravians & Mor. Soc. XIX, 1 (48)

3. How an Amphytheatre like a Baptiste? pp. 36x

4. By dust or water or oil? Va. B. 57. Message 413

4. This w/ Theology of our Masters. If typ in 96-97. So in 1909

Last '26. Not in man

"There are just two things, I find, that move them - the example of  
brotherly love in Chrs. lives and the Satisfaction which Christ gives  
to the heart that is longing for God."

## Our Aim

I have often spoken on this subject before and always from the point of view of the interview as a whole. This time I want to speak of it from the point of view of the individual. That color is the one ~~one~~ point from which color is seen, or can go.

### 1. To practice ability on the foreign field.

No one preaches if we don't practice. Practice ~~is~~ this your border  
then our world.

Having Christ is the most practical preaching.

Examples: Dr. Crain, Dr. Newton.

The only intelligent preaching among the teachers

What is it to practice ability?

Practically. Kenneth Miller

1. Recognition.

No one to work without recognition

2. Median from field

This is the man Jordan.

We must have what we propose to give

This one who obey, having. Verbiage. New man. Those. People

him there from the outside - then attacking

No great need. Knowledge.

### 2. To preach Christianity.

What is ability? Only. Doing, marvel.

What is it to preach it? Parker. Stephen.

What does it require?

Giving to the people. Heselton, Marshall, Kunkelbacher

Low for them. Bryan.

Perrin, Sabin, Jordan

Thompson, Jones, Nichols, Cushing.

### 3. To make our Chm.

1. "not separable from events." Patanjali Yoga, Mantra.
2. "less sorrowing". 23 min. Dr. S.

We must see more and more adopt new methods to do so.  
In education. India, Russia, America - All different  
and more than other. India  
This is a new business. Our basic method.

### 4. To establish The Chm. Church.

What is the Chm. Church? Karma is

What requirements there are set up to Membership?

On what basis & in what character establish it?

These objectives. Savayana

What relationship between to it when set up?

You know this is already set up and organized. - China, India,  
Japan, Korea etc.

Start it and expand it.

### 5. To become the propagator of the word.

1. By doing our own part.
  2. By spreading the idea for the future Church. Patman
  3. By raising up native agents - voluntary.
- 4.

### 6. To do what God we can

Dr. Koenig said first time. Dr. Deen Dayal Palam

But the enterprise carries strictly at the faint named

Let its aim not to be confused with events or methods.

Keep the aim clear and let one ego in it. and one  
our events, & methods by it.

On the first page of the history of the church & St.S., mention was <sup>imperceptibly</sup> confined Q.II.8

At one it H.S. referred to God's name & took on the cross.

Patriotism Q.II.21

2 St.S. & E. Santander - Rep. Let for VIII. 17

2 St.S. & E. Santander VIII. 29

" " Patriotic Committee X. 19

The H.S. begins to forget Mission XIII. 2-4

but authorizes it XV. 8

as dist. XV. 7 - support them not Old policy. XV.

as dist. & make leaders XX. 26

to fight H.S. & now declare them C. S. 6. As an option G. IX. 31

One of H.S. can make it fit in Egypt, Assyria, Babylon, Persia, G. S. M. & in '31  
In our poor people & as leaders today. Our enemies - not fit for it Spain

Eight H.S. Since how frequent to fit in enterprise is the outer oblation, an institution  
Our compromise & compromise. Our important character & consecration. Our audience

We are dependent on the H.S.

To the missing program

English this - Industrial human service. No Peasant & Church

& H.S. An English today. September. This method. No church & organization

To the urgent provision

This & that - More streets are being cleaned & gardens Paul. Ryan Park

From. The house & for the last & the new women

Not only companies but also Mr. Webster. One shall  
dangerous

Mr. Shaw youth people model. Working very much - but now  
his. Power in the H.S.

In my power

To proceeding and return

Monsey March 26th. 5.4 5.12

The end at hand we fear of this 5 Mon. 5.4

Attebarananda. Henry Phillips

No one remains but to speak on the 3rd

In evening service in charged him

For next - Kothi week.

As it has obstructed our execution.

See this work.

Bring a full page of Liverpool

In our foundation at first stage

In on B.P. In addition I have been from church Melbourne.

Our other fight

Monsey. St. Paul's - we work with this along the church

St. Ch. and a voluntary crew of clerics for a long St. Paul - a large

To the 2nd speech Rev. 5.7 Elliott

What is it does in for the church. Long division. Farthing

Monsey 5th November. Rev. VIII. 2. 11. 26

Darmonval dying say "O Italy, I am the last one that can save thee. No time for  
the best effort has not been, we must come"

*Colosseum*



# ASSOCIATION MEN

VOLUME XXXI

DECEMBER, 1905

NUMBER 3

## SIR GEORGE WILLIAMS

Born October 11, 1821.

Founded the Young Men's Christian Association, June 6, 1844.

Died November 6, 1905

Knighted by Queen Victoria, June 6, 1894.

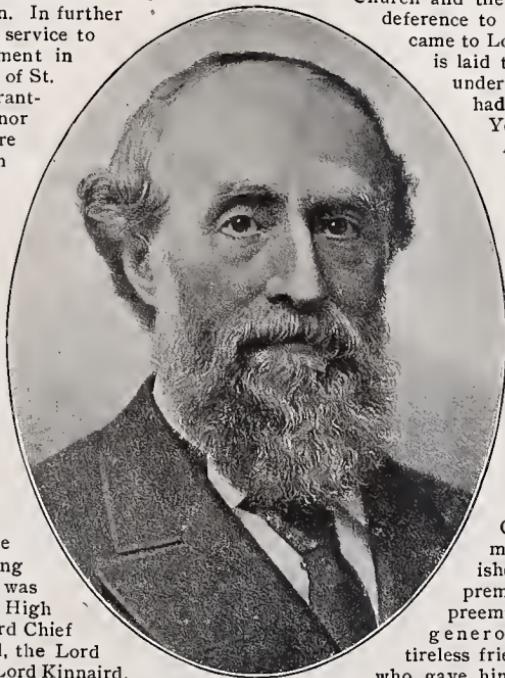
Accorded the Freedom of London, June 6, 1894.

Beloved and honored by men of all nations and races, for he was a man of truth, of great love, of large service and noble character.

The Queen knighted Sir George Williams, in 1894, in recognition of his services in establishing the Young Men's Christian Association. His death on November 6, 1905, has called forth tributes such as have been given few men. In further recognition of his service to young men, interment in the great cathedral of St. Paul's has been granted, no such honor having been before accorded to a man of business. In the crypt of this cathedral have been interred such distinguished men as Joshua Reynolds, the artist, Sir Arthur Sullivan, the composer, Lord Nelson, the Duke of Wellington, the Christian soldier General Gordon, Sir Christopher Wren, and the Christian poet, Bishop Heber. The memorial advocating this interment was signed by the Lord High Chancellor and Lord Chief Justice of England, the Lord Mayor of London, Lord Kinnauld, the Archdeacon of Westminster, Prebendary Webb-Peploe, Prince Oscar Bernadotte of Sweden, the Archbishop of Canterbury, the Bishop of Ripon, Lord Overton and many distinguished citizens of Great Britain, supported as well by twenty-three

mayors of leading cities and by the International Committee of the Associations of North America and the National Councils of thirteen countries. Great Britain and Europe, the Church and the State paid marked deference to this man who in 1843 came to London as a clerk. He is laid to rest in St. Paul's, under whose shadow he had formed the first Young Men's Christian Association and lived and worked. He was the founder and leader of the Association, president of the National Council, a member of the World's Committee, and above all was a man of unspotted business character and splendid energy. He was well worthy of this tribute paid to him by the International Committee: "His memory will be cherished and honored supremely because of his preeminent fidelity as a generous, self-sacrificing, tireless friend of young men,

who gave himself in every form of loving service to them and to work and workers among them. He never ceased to be himself a young man in his sympathies and service. Active and generous in over thirty societies seeking the welfare of his fellow citizens, his principal life work was devoted to



young men in his own and every land. With never ceasing emphasis he confessed at all times that of this loving ministry he was neither the author nor inspirer. Both disposition and power to accomplish it, he said, came to him from his God and Saviour, whom he loved, worshipped and adored, and to whom he was ever seeking to bring young men, that they might receive from Him by faith, the life of which he himself had become possessed. We cherish his memory as an inspiration to better service in

extending the Kingdom of Christ among young men."

He is gone who seemed so great—  
Gone; but nothing can bereave him  
Of the force he made his own,  
Being here, and we believe him.  
Something far advanced in State,  
And that he wears a truer crown  
Than any wreath that man can weave him.  
Speak no more of his renown,  
Lay your earthly fancies down,  
And in the vast cathedral leave him.  
God accept him; Christ receive him.

## The Burial in St. Paul's Cathedral

Where shall we lay the man whom we deplore?  
Here, in streaming London's central roar.  
Let the sound of those he wrought for,  
And the feet of those he fought for,  
Echo round his bones for evermore.

The funeral ceremony in St. Paul's Cathedral was attended by a vast assembly. All parts of the world were represented, while many persons who were unable to gain admission to the cathedral lined the route taken by the funeral cortège to pay their last tribute of respect.

For many years no such impressive funeral procession has been seen in the city of London. In the Strand, Fleet street, and along Ludgate Hill numerous business houses were fronted with black shutters, while at each of the churches adjacent to the line of route a funeral bell tolled.

From Exeter Hall there proceeded a long line of carriages, numbering nearly three hundred, conveying representatives of one hundred religious and philanthropic bodies and societies. The mourners included six hundred delegates from two hundred branches of the Young Men's Christian Association in the United Kingdom, and deputations from the two hundred societies with which Sir George Williams was connected.

The branches of the Association represented included: Scotland (Scottish Executive), Ireland (Irish Executive), London and suburbs (forty Associations), Liverpool, Manchester, Glasgow, Belfast, Birmingham, Cardiff, Leeds, Newcastle-on-Tyne, Sunderland, Bristol, Sheffield, York, Wakefield, Blackburn, Hereford, Kendal, Leamington, and some forty other towns. Distant corners of the Empire also sent delegates. The representatives of the Association branches in South Africa were Mr. and Mrs. W. Gordon Sprigg, of Johannesburg, and Mr. John Hardy, ex-president of Pietermaritzburg. Australia and New Zealand were represented by the Hon. Sir Henry Stephen, ex-Judge of the Supreme Court of New South Wales and vice-president of the Sydney Association, and Mr. R. A. Dallen, Hon. Secretary, Sydney; Canada, by Mr. R. D. Noble, Montreal; India, by Mr. J. W.

Fido and Mr. Frank Clarke, Bombay; and there were delegates from Switzerland, France, Germany, Holland, Sweden and Finland.

At the residence of the late Sir George Williams, in Russell square, a second and smaller procession was formed. Leading it was the hearse bearing the coffin.

The twelve pall bearers were: Lord Kinnaid, Count Bernstorff (first secretary of the German Embassy), Sir Joseph Dimsdale, M.P. (Chamberlain of the City of London), Mr. F. A. Bevan, Mr. J. H. Tritton, Mr. S. Hope Morley, Mr. Martin John Sutton (Reading), Mr. Charles Feraud (Secretary World's Committee, Geneva), Mr. C. J. Procter, (Lancashire), Mr. W. H. Hodder, Mr. W. H. Seagram, and Mr. W. H. Mills (Secretary English National Council). Shortly before the arrival of the funeral cortège the Lord Mayor, with his Sheriffs, entered the cathedral in civic state, and were conducted to seats in the chancel.

Forty-three ministers of many denominations were given places in the choir with the clergy. Among them were Bishop Eldridge, of the Reformed Episcopal Church, Dr. Clifford, the Rev. Thomas Spurgeon, the Rev. C. Ensor Walters, the Rev. Mark Guy Pearse, the Rev. Silas K. Hocking, the Rev. Thomas Law, the Rev. Alex. Connell, and Dr. George Hanson.

Before the service commenced, Chopin's Marche Funèbre was played on the organ, and the "Équale" of Beethoven for four trombones was played in one of the quarter galleries under the dome. The procession of choir and clergy left the south choir aisle, preceded by the cross, and made its way to the great west door to meet the body. Then, very slowly, it came up the nave, the choir singing the opening sentences beginning, "I am the Resurrection and the Life," to music by Dr. Croft, without accompaniment.

The coffin was borne to a catafalque, draped in crimson, and surrounded by flowers, which had been placed under the center of the dome. Over fifty clergy were present, the

### A Tribute by Dr. Gunsaulus

FROM THE ADDRESS AT CHICAGO'S MEMORIAL  
SERVICE TO SIR GEORGE WILLIAMS.

The thing that most of all is unexpressible, undefinable as a perfume, or the effect of a song, is George Williams' touch upon human character. The sublimity in the man's life was of that simple character which all the way through attaches itself to every really great thing. It would not do to suppose that he wove into the texture of his career any kind of silken thread which does not come before every man's touch and is not within every man's reach. The last of all men who could be considered a genius, unless superior powers rightly organized make into a phalanx of strength his order, his absolute obedience, so that they come to be a unit, and make an integer of character. Unless power to pervade rather than to penetrate; to command as the sun commands those ice fields, great movements, that are held imprisoned with the frost; unless the power that melts softly, but surely and steadily, be called the highest expression of strength in the universe, you must not call this man even a strong man; but if faith is the one supreme activity of the soul, in which all the forces of intellect, sensibility and will are one; all the lines of the soul run up into one great dome with a vast lens shown to the sky; if faith is supreme, then we must confess a certain supremacy in this man's character almost unequalled in any single life that ever came within touch of my own. If foresightedness, genuine confidence in the future of humanity, certainty as to whether man shall come up to God's expectation of him; if that be mental power that foresees that at last it shall not disappoint the sublime investments of his Creator; if that involve any quality of genius, then we must confess him to have been a man of genius. And so what seems to be a very simple life gets, by its sublimities, to be so much more than a merely simple affair.

This man had within himself the right divine to speak to the most unfoolable lot of people the world knows—young men. George Williams met young manhood with square honesty and faithfulness. No man had any doubt of his right to talk about the spiritual life. His personality shone before the young men of the world as the man who had the right to talk religion to young men, because he had always paid a fair wage.

I never heard him talk when he did not speak of the Kingdom of God; a thing that focalized all the rays in the community upon the Christ. And I never heard him speak of that word Now in which he did not realize that the other side of Now was the eternity in front of us, and this side of Now was the

eternity behind us. The ageless time underlay his speaking and his acting.

He knew that such a man as Alexander Hamilton, with creative power for a new government, would get his vision of a nation if he ever got it at all before he was twenty years of age. George Williams was a philosopher of human nature. He saw distinctly that it is in the fact that a young man has never been defeated; it is in the fact that he believes all time is his; his enthusiasm, his elasticity, his readiness of application, his resources; all these are the new irrigating element by which God from time to time enlarges this arid world by the gift of young manhood. The greatest idea of George Williams is the Young Men's Christian Association. He and his associates in Britain and other lands grasped the fact that it could grow and be grafted upon. The Young Men's Christian Associations of the world have seen distinctly that the most serious problem a young man has on his hands is himself. George Williams knew that the Bible is the young man's book because it is a book dealing honestly with the dreadful fact of sin. No man in England, amidst the discussions of his time, held more level pace, walked with sturdier and more honest step than George Williams, saying as he did that this Bible was honest with the great fact of sin.

### The Discoverer of the Association Idea

BY THE CHAIRMAN OF THE INTERNATIONAL COMMITTEE.

The Young Men's Christian Association as first organized by Sir George Williams sixty-one years ago contains the fundamental elements which experience has proven to be essential to success. Coming to London as a young clerk in a large store he lived with his fellow clerks over the store. Calling together those of his associates who were Christians they organized to work for the good of their fellow clerks. It was thus a definite work by young men for young men. The need of his fellow clerks was not necessarily the greatest need in London, but it was the one under his notice, and the one which he and his fellow clerks were most fitted to cope with. This principle has now become established as one of the foundation principles of the organization. Associations which have departed from it and taken up miscellaneous charitable, philanthropic or religious work have in nearly all cases come to grief.

But more important than this, the first Association was organized for distinctively religious work. Social fellowship and the bettering of their physical surroundings was an incidental result of the movement, but the organ-

ization was primarily a religious and not a welfare work. The dominant note of Sir George Williams' whole life was his religious character—his love for the souls of young men.

The great lesson of his life to Association workers to-day should be to teach us the indispensable value of religion as the center and inspiration of our work. There is no other motive which will reform the lives of young men and lead them to be better men and better citizens. An Association may prosper without a gymnasium or athletic field, without educational classes and without many of the valuable adjuncts of the modern Associations, but if it attempts to get on without the spirit of Christ as the central power of all its work it is doomed to failure. This principle adopted by Sir George Williams in planting the first Association has been abundantly verified by the experience of the past sixty-one years. We may well recognize Sir George Williams as a master builder who laid wisely and truly the foundations of the Young Men's Christian Association.

LUCIEN C. WARNER.

### The Founder

The Young Men's Christian Association is a brotherhood of men devoted to the loving service of other young men and it is also an organization related to other organizations and equipped with employed officers, buildings, agencies of supervision, to promote its widest possible extension to and among all classes of young men on every continent.

Sir George Williams was founder and father of both the brotherhood and the organization. His sympathy, counsel, money and effort were freely given to develop and extend the organization in his own and other lands. But the emphasis of his influence, his chief solicitude and endeavor were given to the brotherhood—to loving service of young men one by one and to bringing them by prayer, precept and manly persuasion into the love and life of Jesus Christ. What was first and fundamental in the Association—its religious life and work—had such right of way with him that he sometimes seemed to regard this as its sole work. He was, however, also friend and promoter of the organization. In fact, nothing relating to the welfare of any Association in any land was a matter of indifference to him. So he was the faithful, generous, loving father of us all. Because of his supreme devotion to the supreme aim he was to every one of his Association children, young or old, officer or member, a shining example worthy of all imitation. His memory will be cherished and his name honored and perpetuated because he exemplified in

youth and age the model member of the Young Men's Christian Association, impersonating and manifesting the Christlike spirit toward young men.

RICHARD C. MORSE.

### An Appreciation

The passing away of a great life calls the attention of the whole world to the possibilities for good which lie in the well-directed effort of a single soul, for the good of humanity. It would be impossible for any one to compute the value of the contribution which Sir George Williams made to the higher life of mankind.

If Sir George Williams was not the first to see the need of spiritual work among young men, he was at least the first to act with vigor, and to use organized effort to meet their needs. And this, upon the largest and wisest lines, for body, mind, and soul. He recognized the social side of man's nature, saw that the opportunity of gaining recreation under good influences was a necessary safety-valve to young men, provided for intellectual activity and growth, and, above all, sought for wise means to bring the teaching of Christ to the hearts of men.

My reminiscences of Sir George Williams are among the most precious memories of my life. When I visited England in 1892 in the interests of Wycliffe College, we bore a letter of introduction to Sir George from his old friend in the work, Hon. S. H. Blake. We saw Sir George in the office of his great London warehouse. There was a long row of people waiting to see him.

Sir George greeted us as if we were among his oldest and warmest friends, and appeared to be quite willing to give up his entire time to us. We had been told not to ask Sir George for a subscription, as his counsel would be of more value in seeking financial aid from interested churchmen than any subscription however generous. But the exigencies of the case made it necessary that we should have our subscription list headed by some well-known churchman, as a guarantee of the character of the work of the college, which was but little known in England. We therefore used every argument to induce Sir George to give us not only the benefit of his name but also of some substantial aid in money. He listened to our arguments in his own kindly way, but appeared to us unwilling to give a penny. I remember well how he said that "The lady who had preceded us had carried away fifty pounds." "Yes," he said, "it was a hundred pounds yesterday, and a hundred pounds the day before, and a hundred pounds the day before, and a hundred pounds the day before. Why there is no business that can possibly stand it." Then, as if impelled by some unseen force, he took up the subscription book, wrote down a hand-



WORLD'S CONFERENCE LEADERS AT HAMBURG IN 1875.  
Sir George is seated in center of second row from the top of picture.

some subscription, and handed it back with a kindly smile, saying that it gave him great pleasure to help so good a work. And, laughingly, he went on to remark, "I was only trying to see of what kind of stuff you were made."

W. J. ARMITAGE, M.A., Ph.D.

*Halifax, N. S.*

### Finding a Name and a Home

One of the most interesting of my many personal interviews with Sir George Williams was the very first one, which occurred in his private dining-room in his business house, in which he described the naming of the Association, and also the canvass for the money with which to purchase Exeter Hall. He said in substance, concerning the naming of the little brotherhood organized on that eventful 6th of June, 1844: "I had given little thought up to that time to the name of the organization, as our minds had been so centered upon its aim and methods. It was necessary, however,

to give it a name, and the name came about in this way. Some one suggested: 'It is an association—it is an association of men—it is an association of young men—it is an association of Christian young men, whose aim is to Christianize other young men. Let us call it, therefore, Young Men's Christian Association.'

Speaking of the canvass for the money for the purchase of Exeter, which, by the way, was the most colossal undertaking of its kind ever undertaken up to that time in Great Britain, he said: "I first devoted a great deal of time to prayer. I next decided that I personally must make a liberal contribution, which I fixed at that time at five thousand pounds. I then called on a distinguished friend of the Association, told him what I had done, and proposed that he duplicate my subscription. After some little persuasion, he did so. Having decided upon his own pledge, he at once eagerly entered into the project of enlisting

other similar pledges, and suggested a very prominent benefactor, as one who would probably respond, and agreed to accompany me at an early day to interview him. The interview was arranged for by writing. The gentleman heartily granted the interview and remained at home on that particular day for the purpose of receiving us. He had little idea as to the nature of our business, but probably supposed it was of a commercial character. He was quite taken aback by our proposition, but a little vigorous persuasion on our part called forth from him a very generous pledge. Thus the canvass went on, and the two distinguishing features of it were personal work and prayer."

I first met Sir George on a summer evening, in the year 1881. I shall never forget the heartiness of his greeting. His hand-grasp and hearty welcome to the mother country let me instantly into the secret of his power. His magnetic grip on the hearts of young men was instantaneous, and he drew them to him from all parts of the world. Few men, if any, have ever lived who will be welcomed in heaven by as large a circle of young men, whose lives he touched with wonderful power, as our beloved and now glorified founder, leader and brother, Sir George.

LUTHER D. WISHARD.

New York City.

### The Dominant Note of His Life

BY JOHN R. MOTT.

The first time I ever called upon the founder of our Association movement was in the year 1894, shortly after he had been knighted. During our conversation I asked this question: Sir George, what objects had you in mind when you organized the first Young Men's Christian Association? In replying he said that he had had but one object and that was that he and his associates might be united to win more largely their fellow young men for Christ.

The last time I saw him was in May in his private office in London. He was apparently fast failing in strength. One evidence of this was his inability to attend closely to any subject of conversation. I reported to him at some length certain facts about the Paris Jubilee Conference and about the spread of the Association work among the Japanese soldiers. Suddenly he broke in on me with the earnest remark, Are you ever thrown with a man without speaking to him about Jesus Christ? Although his question had no reference to the subject of the conversation it was strikingly suggestive to me, for it revealed his master thought and passion. The thoughts to which a man's mind unconsciously and most freely revert declare what he really is.

As I bring together his words in these two interviews and recall as well the impression which he has made upon me on other occasions. I am led to say that the dominant note of his life and work was the evangelistic. Somewhere I have heard it said that the book which exerted the greatest influence on him in his young manhood was the Revival Lectures of Charles G. Finney. He never lost the impulse. Among the many talks and addresses I have heard him give I do not recall one in which he did not strike this note of evangelism. In all his written communications to the Association brotherhood throughout the world he fervently appealed to the members to realize in experience the power of Christ and to extend His sway in the lives of young men.

Who can measure what a mighty influence our founder has exerted on the whole course of our work as a result of his constant and strong emphasis on the spiritual character and evangelistic objective of the Association? What a heritage and what a safe directive his example and life-long advocacy of this great central idea will ever be to the world-wide movement which he inaugurated!

### His Message to America's Young Men

COMMITTED TO HON. JOHN WANAMAKER.

Since the days of Paul and Timothy the young men have had no greater John the Baptist as a leader than George Williams, knighted by Her Majesty Queen Victoria for brave, strong lifework for young men.

The fact that he was a great merchant is small in comparison with what he was as a great Christian, mobilizing the forces of young men and marching them on in the great forward movement of which he was the head for more than half a century.

He being dead, yet speaketh, for this is the message from him to the young men of America, given me at the Hotel Continental, Paris, on April 29, 1905, when too feeble to attend the sessions of the Paris Jubilee Conference, and afterwards reaffirmed upon my last visit to him in London in June, when he said fervently:

"My message to the Young Men's Christian Association is—

Watch the adversary,  
Love one another,  
Keep true,  
Fight on,  
Win the battle.  
God bless my dear brethren."

The benediction that he gave me with his hands when I left him four months ago I pass on with this message to his brethren of the Christian Associations of North America.

JOHN WANAMAKER.

office, so it was resolved to appoint a paid secretary, and T. H. Tarlton was chosen. He proved himself to be wonderfully efficient. Under this able and energetic secretary, combined with the active cooperation of George Williams and his coadjutors, the Association grew very rapidly, and some branches in different sections of London were organized, and ere long in other large cities in England and Scotland. By this time the financial side of the work had become pressing, and Mr. Tarlton personally waited upon many of the employers to solicit their interest and their aid in carrying on the work.

#### The Last of That Honored Group

It may be interesting to many when I mention that the late Rev. James Johnston, who died in October, within a month of the late George Williams, was in 1844 and 1845

an assistant in the same house of business as the writer, and was one of the little band that met in the coffee house, Ludgate Hill, and afterwards at Radley's Hotel. James Johnston left business, studied for the ministry and afterwards went as a missionary to China. After some years he was obliged by reason of impaired health to return home, and became the minister of Free St. James's Church, Glasgow, where he labored faithfully for many years.

There may possibly be one or two still alive of those who were present at the organization of the parent Association in London, but the likelihood is that the writer is now the only one left alive and on pilgrimage to Emanuel's Land, and at the close of a long and busy life it is a blessed thing to say with the great Apostle of the Gentiles, "We know that if our



EXETER HALL, LONDON, ASSOCIATION CENTER.  
Secured by the gifts and efforts of Sir George Williams.

earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens."

It should be mentioned that in the early years of the Association George Williams was the most conspicuous and foremost in prosecuting the aims of the Association, and this he continued to be. Many of his associates in the early stages of the Association, soon afterwards left London for other places (the writer being of the number), but it was the lot of George Williams to be anchored in business at Hitchcock's, St. Paul's Church Yard, and to be laid to rest in St. Paul's Cathedral as Sir George Williams, beloved by many, honored by the highest in the land, and respected by all for his useful, consistent and exemplary Christian life.



THE FAMOUS ROOM IN THE WAREHOUSE, ST. PAUL'S CHURCH YARD, LONDON.  
Here the Association first met. Here could be met almost every day representative Association leaders from many countries.

### The Last Americans to Visit Sir George

For the many years during which I have been interested in the work for young men on the Continent, it has often been my pleasure and privilege to call on Sir George Williams. The call usually led to a lunch with him in the famous old "Jerusalem Chamber." During these visits I have secured rare views into the inner life of this man who of all men loved men, and with such steadfast persistence sought their conversion and welfare.

Probably Mrs. Stokes and myself were the last Americans to lunch with him in this historical room. One was almost always sure to meet here representatives not from England alone but from remote parts of the world, whom Sir George would question as to the welfare of the Association in their countries, inquiring with the deepest interest as to the Bible classes and meetings. Always solicitous for the Association movement on the Continent, he followed with attention the story of my recent visit to the Associations of Europe. As I told him of the interest evinced by the King of Italy and the Emperor of Germany in the enlargement of the Association's serv-

ice to the army, in which nearly nine-tenths of the young men of Europe are enrolled, he said, with deepest fervency, "I thank God." When the progress of the Association in St. Petersburg, with its enrollment of 1,000 members, and the appreciation of the building just purchased, with the promises of support from bankers and others, were made known to him, he exclaimed again, "I thank God," and again said, as I told him of the great progress of Bible classes, "I thank God for the young men of Russia." He followed closely the story of Association progress in Stockholm, Copenhagen, Christiania and the Central Committee at Geneva.

Sir George was more deeply interested in men than in the movement or even an Association, and rarely would we leave the little office room down stairs without a season of prayer. He gave me his blessing like a patriarch. A man could not be in his presence long but that George Williams would inquire after his spiritual welfare. When attending the convention at Glasgow, several years ago, he was in feeble health. My attendant, who assisted him in dressing, he constrained in

fine Christian spirit to kneel down, and together the knight and the serving man joined their voices in prayer. Of few men could it be said as of him: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

JAMES STOKES.

New York City.

### The Benediction in the Old Room

When I visited London last May I did not dare to hope for a conference with Sir George Williams. We had seen him at the Paris Conference and felt quite satisfied, knowing that he was in extremely poor health, and therefore not in a condition to receive us. Mrs. Tibbitts and myself had called at the firm of Hitchcock, Williams & Co., and asked that we might see the room in which the Association was organized. We were promptly informed that Sir George was in the room and requested that we be brought at once to him.

As the door opened we were met by our aged friend. He cordially greeted us and bade us welcome to the Association room. He briefly reviewed the leading events of the Paris Conference, and then spoke most appreciatively of the work done in the United States by the Association. He said, "Oh, you men of America!" and then emphasized it, "You men of America, how greatly our Lord has used you in firmly establishing the work there!" He then asked many questions about our buildings and membership, and seemed particularly interested in the recent development in Bible study. Before parting, he asked

that we might have prayer together. He led, and as I recall it, I am still convinced that it was the greatest prayer that I ever heard. Feeble as he was, voice low and trembling, the dear old man talked with God. He thanked Him for the great work accomplished throughout the world, by the faithful men that had been raised up, and who were carrying the Gospel to every creature. He prayed most earnestly for the men of America; thanked God for their vision and consecration. He prayed for the young men of Russia and Japan; and earnestly pleaded that there might be peace on earth and good will to all men."

After we arose from our knees, I asked him if he had a message for our young men in America, and, after a brief silence, he said: "Yes; tell the men of America to 'seek first the Kingdom of God and His righteousness' and not to think too much of the things that are temporal, for the true riches are only to be found in Christ Jesus." He then said: "My brother, we will never meet on earth again. I am just waiting, waiting for His call." Raising both his hands, as in benediction, he said: "May God be with you, and make you and all your faithful workers very useful in His hands, to the salvation of precious souls."

After a hearty handclasp, we again passed through the historic doorway. As I looked back and saw him sitting before the open fire, with bowed head and hands clasped, I realized that when we should meet again it would be in the presence of our King.

GEO. F. TIBBITTS.

Washington, D. C.

### Glimpses of the Man

The first impression which came to me was the vigor and dignity of the man as he presided over the great convention of 1904 with grace and skill, and as I met him and he gave me his warm hand-grasp and that smile of welcome, not forced but natural, I did not wonder at his popularity among young men, or the hold which he had on the hearts of thousands. It was my privilege to be present when the freedom of the city of London was formally presented to Sir George Williams. It was the most impressive pageant I have ever witnessed. A great man has departed from among us, quiet, modest, unostentatious, and yet a man whose influence has extended around the world; asking little for himself, and yet receiving the love and homage of millions.

I. E. BROWN.

Illinois.

I was astonished when lunching with Sir George Williams last June to see how well preserved the venerable founder was. On my saying

that he looked more like a man of seventy than one of over eighty, his son remarked, while a merry twinkle filled his father's eyes, that his father often said that he had been a life-long abstainer and that was good for ten years' addition to any man's life. The impressive things to me about Sir George Williams on the occasions that I have met him have been: His simple, unobtrusive character; the joy in his life—he had a constant experimental knowledge of the Christian life; his steadfast adherence to the first things in Association work—the young men's prayer meeting and the Bible class.

FRANK M. PRATT.

Toronto.

It was my unexpected privilege last May to dine with Sir George Williams in the historic room. I sat at the right of Sir George. The blessing was asked, and our conversation took a very informal turn. Sir George was very attentive in seeing that his guests were well supplied. He talked but little and seemed

like a man whose thoughts were far away, evidencing the waning powers of a once vigorous mind. Our conversation was along the line of the Association's development since its inception. He very modestly accepted the praise given him for his part in its development.

I. G. JENKINS.

*Detroit, Mich.*

At the Guild Hall banquet, in 1894, when he was given the honor of the freedom of the city, I was especially impressed with the modesty of his bearing, his simplicity, and his loyalty to the Gospel of Jesus Christ, which even on that occasion he earnestly expressed. The most touching incident to me personally occurred in the well-known room in the establishment on St. Paul's Church Yard, where the Association was founded. He said that when the building was being remodeled, the architects found that the room could only be preserved at large expense. I remember how his eyes filled, as he leaned across the table bringing down his fist emphatically, as he said: "They wanted to tear this room out, but I said:

"Woodman spare that tree,  
Touch not a single bough,  
In youth it sheltered me,  
And I'll protect it now."

L. L. DOGGETT.

*Springfield, Mass.*

It is said that after the meetings in the drapery establishment had been running some time the room became too small, and it was decided to approach Mr. Hitchcock asking for more room. They agreed to meet before interviewing him, for prayer. As they were in prayer he happened to be passing through the corridors and hearing prayer he stopped and heard the young men pleading that not only the room needed might be given but that he might be brought to Christ. The spirit of God used this to convert Mr. Hitchcock, and when they approached him with their request they were privileged to aid in leading him into the Kingdom of Christ as well. He fostered the work right heartily, and in that drapery establishment, thus early in the Association's history, did employee and employer get more closely together around the feet of Christ.

FRASER G. MARSHALL.

*Maritime Provinces.*

I spent a part of an afternoon with Sir George Williams in his home. He was surrounded there with memorials of the organization which he had founded. Here was a silver trowel used in laying the cornerstone of a building for an Association on the opposite side of the globe. There was a gavel which he had used in a great Association gathering representing all of the greatest nations of the

earth. A large cabinet contained many such articles representing the growth and activity of a world-wide propaganda. The man who set in motion these forces as a boy of twenty-two was, when I saw him at the age of eighty-two, drawing from them great dividends of blessing. Because of his life of very unusual devotion and service, he realized the promise "at evening time it shall be light."

*New York.*

FRANK W. PEARSALL.

Some years ago I wrote Mr. Williams requesting a brief message for my autograph album of Association workers, and he sent me this message: Dear Mr. Coxhead—Have you meditated upon Acts i, 8: "Ye shall receive power, after that the Holy Ghost is come upon you." God bless you in all your labors, prays yours very sincerely, George Williams.

*St. Louis, Mo.*

GEO. T. COXHEAD.

Another American visiting Sir George Williams in 1893 received a message for the young men from America. It was this: "They that wait upon the Lord shall renew their strength." Nothing could more truly express the source of strength of the man. This message was given at the Aldersgate street noon meeting, where Mr. Williams was a daily attendant.

It was my pleasure to meet him several times. I remember well his humor shown in a response at a reception when he was presented with a marble bust of himself. He said: "I never expected to be on a bust." I remember him as a very impressive, genial and gentle gentleman and exceedingly kind. The remembrance of his countenance has always been with me as he always had such a sweet expression.

WILLIAM W. SMITH.

*Poughkeepsie, N. Y.*

Among the lessons suggested by the life of Sir George Williams, these two seem valuable for young men: First, George Williams was little more than a boy when the organization was completed. He had no thought of beginning a great "movement," but simply of doing the duty that was next to him. God used this service in a way that neither he nor those associated with him ever dreamed of. The young man who tries to help his fellows need not bother about "movements." It is simply a question of duty. Moreover, the young man did not wait until he had accumulated his fortune and gotten his position in life before beginning to do service and to give time to Christian work. Though he was only a junior clerk he found time to work and speak. When the fortune came, his habit of Christian work was thoroughly fixed, and he simply continued to give more and more of time and money to it.

E. L. SHUEY,

*Dayton, Ohio.*

The few inspiring words which he spoke at Paris last May gave us all a glimpse of the true spirit which prevailed in his life, and will remain a benediction and incentive for years with all who heard them. The record of his beginning, especially his suggestion to "Teddy," and his unfaltering faith in prayer speak perhaps most mightily with young men.

P. B. KEITH.

*Brockton, Mass.*

It was my privilege to take lunch with Sir George Williams alone on the sixth day of June, 1896, in the very room in which the Association was organized. He gave me his picture and a book, and wrote his autograph on each, besides writing it in each of my two Bibles. He told me the whole story of the founding of the organization, and I spent nearly two hours with him. It was the most delightful call I ever had in my life.

WALTER B. ABBOTT.

*New Orleans, La.*

It has been my pleasure to lunch with Sir George Williams, as others have done. The story of the inception of the Association and his desire for its progress led me to realize more fully than ever that its strength consists not in its buildings, equipment and organization, but in men in Christian fellowship who are devoted to the purpose of winning others to Christ. It seemed to me then, and it seems in larger measure now, that God blessed Sir George because He was pleased with him.

J. W. COOK.

*New York.*

I shall never forget my first meeting with George Williams. It was at the World's Conference in Amsterdam, Holland, in 1891. I had for many years revered his name. But at this convention I had the pleasure of talking with him. In speaking with him I said: "For a long time I have desired the privilege of shaking hands with the founder of the Young Men's Christian Association," and then said: "Away off in Montreal I became a Christian through the influence of the Association," and then I referred to the influence and power of the Association throughout the world. I shall never forget his reply nor the look that came over his face as he took me by the hand, so tenderly—his eyes were full of tears as he said: "Oh, don't speak that way of my humble work; it's not mine; it's all the Lord's, and to Him we must give the glory." His manner and conversation made such an impression upon me that it remains to this day.

J. H. EDWARDS.

*Reading, Pa.*

It was my pleasure to meet Sir George Williams in 1894, at the time of the Jubilee Con-

vention. I visited with others what he called his Jerusalem Room where the Association was organized. The day after his death a young man called at my office and told me of his visit to London two years ago. He called as a stranger on Sir George, who was then feeble, but paid as much attention to my young friend as if he were some great man of affairs. He was shown the upper room, and before leaving the establishment Mr. Williams presented him with a memento, and with it gave words of advice and encouragement. A great man has fallen, but I am sure more than one man since his decease has promised God to do more in the future than he has in the past to win young men to the Master.

R. M. ARMSTRONG.

*Massachusetts.*

In October, 1900, I had the great pleasure of dining with Sir George and Lady Williams in the historical room which was the birthplace of the Association. I was greatly impressed with the wide and intelligent interest of Sir George Williams in the world's Association work. He asked me about the work in the United States, speaking in the highest terms of its remarkable growth and inquiring especially in matters where our methods were different or perhaps in advance of those then employed in England. Nothing could exceed the simple courtesy with which he received me, a perfect stranger, and he showed special interest in the college work from the fact that Mr. Morse's letter of introduction, which I carried, mentioned my connection with the work at Harvard. I never saw him again except at the memorable meeting at the Continental last spring. It seemed to me at that time that for a personal demonstration of feeling I have rarely seen its equal, except only in the way in which Emerson was greeted as he passed out of the Appleton Chapel at Harvard at the close of Longfellow's funeral.

EDWARD W. FROST.

*Milwaukee, Wis.*

An American and his wife who were abroad for the first time, were walking in London, and when at St. Paul's saw a sign which read: Williams, Hitchcock & Co., Drapers, and inquiring if that was the store of Sir George Williams, entered. They were introduced to the venerable gentlemen, and, to their surprise, were invited to lunch in a little room on the upper floor, where the Association was organized. At the close, Mr. Williams said: "I am in the habit of spending fifteen minutes in prayer after lunch, and I would be glad to have you join me." This was the character of the reception that every Association man would receive from the founder.

## Comment of American and British Editors

As the accolade of no earthly sovereign could add to the knightliness of George Williams, the world will prefer to remember him, now that his useful active career has closed, without his title. At heart he was always a commoner—one of the greatest that Britain ever has produced.—*Post, Chicago.*

Sir George Williams will take rank in history with such men as Robert Raikes, Dr. Barnardo and Gen. Booth. His influence has hardly been less than that of any of the great men with whom we associate him. Like them, he set in motion a tremendous force unwittingly; and, like them, he has lived to see some phases of modern religious and social life transformed through his agency.—*Mail and Empire, Toronto.*

Sir George Williams probably cared little for the world's formal recognition of his great life work, but this was not denied him. There have been few knights who more clearly earned their title than he did, and considering the vast host of mediocrities and worse that have been thus distinguished, knighthood was not a conspicuous honor for one of the few members of that order for whose life and work the world is better. Far more significant and far more pleasing to him must have been the overwhelming and spontaneous tributes of love and admiration that were showered upon him at the recent international gathering of the body whose father he was. Surveying at that moment the work of his hands he must from his heart have declared that it was good.—*Plain Dealer, Cleveland.*

It is something to have been the originator of an idea. The world loves and rewards originality as it does no other trait—save service. When the two are allied the combination becomes irresistible. It was the happy fate of Sir George Williams to originate an idea and put it in practical operation. . . . In Atlanta and throughout this country we have seen the substantial, workaday efficiency of the Young Men's Christian Association, and we may appreciate the obligation the world owes the idea when we reflect that it has accomplished similar practical results wherever men gather in cities, no matter under what flag and without reference to the dominant denominational trend of the various nations. To have been the originator of this all-prevading, non-sectarian power for purity and progress is a high distinction, a distinction that knightly designation may recognize but cannot emphasize.—*Constitution, Atlanta.*

The death of Sir George Williams at the ripe age of eighty-four marks the ending of a life that surely as mortal reckoning goes bore its sheaves with it. He was the founder of the Young Men's Christian Association. That statement is description, demonstration and eulogy. There is left still for a season another grand old man—William Booth, now only half a dozen years short of Sir George's age. Think of the work that these two men have done. Surely England has to her working credit in this world nothing that counts higher than the services of these two men. Nothing comparable to them has been done since John Wesley's work.—*News, Indianapolis.*

His monument is in a thousand cities, where Christian young men of every denomination are working for the physical, intellectual and spiritual betterment of their fellows.—*Christian Advocate, New York.*

Few men of our time have lived such a self-denying life, surrendering their own ease and enjoyment, and giving time and money for the benefit of those needing a helping hand. Sir George was wise enough to concentrate his labors on work of all kinds among the young, and his efforts will remain a lasting memorial of a great and good man. It has been truly said of him that up to the last he ever retained the gentle and modest personality of the early days of struggle and hope. His heart and imagination were benign and unspoiled. His kindness to young men was a charming trait of his character to the end.—*The Christian, London.*

It is a great distinction for a man to have originated any sort of movement among men which possesses such vitality that it lives and grows for generations afterward. The distinction is much greater, of course, when the movement is devoted to the good of humanity, and greatest of all when it has been productive of immense good to young men. . . . That the Young Men's Christian Association is far and away the most powerful influence for the moral preservation and elevation of young men is shown by the enormous demand for it by all secular enterprises that employ young men. Almost any railroad company in the country gladly affords it furnished quarters in any city where its employees stop over night, and the demand is becoming just as great in the United States army and navy.—*Chronicle, Chicago.*

It is said of this good man that he "once forgot self and never remembered it again."

The Association Movement essentially and independently  
"Religious movement."

There are two sources of salvation in speaking to the Protestant  
theo. etc.

1. It is the highest claim that we can make for it, that it  
deals with the highest & most saving thing in its main  
message.

2. It is a claim that merely concerns the fountain head &  
original spring.

Some movements depart from their original character & take on a new  
form. The protest & thinking & right debated even when it is  
clearly right. But in this prof. we recollect the original thought  
the Jesus originally a religious movement. Sinclair p 95  
How it came. Dr. new and old "95; 99 Mar 100

The founder a religious man.

His purpose

The great "God First" Read pg. Prayer. Mar 107  
and he never lost this ideal of the work.

Had to be convinced of the addition a change. Let them  
also perpendicular & other wise

Last birthday letter. Mar 10.

In the light of the simple facts it seems strange that we both of  
himself and a proportion. Who desired it? God desired a  
change? Well, there are strong influences which draw men  
away from such a conclusion.

1. The temptation to let the religious stand for the act &  
take the place of the fact. The first of teachers - Huron.

2. The secular kids - a crash based upon the barren mobility,

3. The clerical reaction so the intellectual Southern element  
which there was no union. Woodrow Wilson  
The end of church.

4. The desire for a prominent fellowship resting upon your feeling > clear evidence a clearly defined test. Every month goes day. No matter what men think.

5. The importance of deep religious truth

When we realize what influences tend to obscure the Author & fundamental things we do worse to retard our evolution.

1. Noting with the religious people and devotion comes how important to movement

2. It is the religious spirit which has given it its stability.  
Orbital William in 8th Birthday letter

3. It is the religious character which gives it from year to year -  
new & wonderful, new food & fueling every.

4. Religion has been & is the clear aim a powerful movement.

5. Religion always can furnish the spirit of courage & devotion  
without which it cannot but fail its leaders.

6. At a given moment it has but first & next certain &  
so so. the first they want religion

(a) Then the main subject of service. (b) & (c). Another such

(b) And the deepest need greater. Religious character

(c) The source & spring of all this -

This is the vital and important problem in the work of the Greeks. If it nowhere has it everywhere throughout.

To obtain a consciousness in future & to abolish

It is also according to the past

Clyde on Criticism page 41.

ch the guiding star of re...  
ded the one element which, co...  
ne others, gives you the royal trinity o...  
that makes the man.

### **Religious Forces at Work**

I HAVE EMPHASIZED RELIGION, BUT I  
HAVE NOT EMPHASIZED SECTARIANISM.  
THE YOUNG MEN'S CHRISTIAN ASSO-  
CIATION STANDS FOR RELIGION, BUT NOT  
FOR DENOMINATIONALISM. IT DOES NOT  
KNOW CREED, BUT UPON CHARACTER IT  
PUTS TREMENDOUS EMPHASIS, AND  
CHARACTER IS THE FUNDAMENTAL IDEA  
OF RELIGION, WHETHER IT BE CATHOLIC  
OR JEWISH OR PROTESTANT.

-  
et,  
its  
him  
dous  
Europe's  
oss the  
conven-  
regarded  
test move-  
public recog-  
until it now

Many centuries ago a Jewish lad left home.  
His first night away he pillow'd his head on a  
stone, and there came to him a dream wherein  
he saw a ladder, its feet on the earth, but  
stretching up and up, and lo! angels were as-

Leddy Clark - Post Date 4/13

a Dedication & Prayer Book

... ASSOCIATION MOVE.  
as life—the ever upward st.  
realization of the noblest aims  
we can know.

### Grand Forks at Work

THE YOUNG MEN'S CHRISTIAN AS-  
SOCIATION IN THIS BUILDING REPRE-  
SENTS GRAND FORKS AT WORK FOR THE  
YOUNG MEN.

Some years ago we approached a wealthy man for funds to carry on work among the young men of this city. He refused. We reminded him of his own boy. He replied he could take care of his own boy; let the others do the same. Years passed by. That boy went to college and before he had graduated was brought back to his father in delirium tremens, a total wreck, physically, mentally, morally. If I could have walked into that man's office when we commenced this canvass

h.  
get  
loo;  
go,"  
in to  
Forks  
plicate t  
believe it  
you with  
business n.

## The Apotheosis of the Christian Layman

MAJ. E. W. HALFORD'S ESTIMATE.

Not to many men has it been given to see the work of their hands established as it was vouchsafed to Sir George Williams. Sixty-one years, and the little seed planted in Ludgate Hill has grown into a mighty tree, with branches extending over the whole world, bearing all manner of fruits, with its leaves for the healing of nations.

Many suggestions come to mind in thinking upon this diamond jubilee of the Association history. What one man may do—one business man—and that not only without neglecting his business, but by being "diligent in business, fervent in spirit, serving the Lord." The value, the capacity for good, the possibilities of one life, simple, faithful, humble, devoted.

In him was the apotheosis of the Christian layman. Hundreds and thousands will be and have been touched and inspired into great and greater service by his life.

In him the veil was rent, and it has been seen what may be done and should be done by those not of the Aaronic order, but by godly men ordained by a higher than human authority to be priests forever in bringing in the kingdom of the Great High Priest.

In his life has been emphasized the oneness of Christian faith and brotherhood. No influence so mighty as that which he let loose upon the churches and the world to show that in all essentials men of every name and creed are "one in faith and doctrine, one in charity." Nothing so largely as the Young Men's Christian Association has answered and is answering the prayer that "they may all be one, even as we are one, that the world may believe that Thou hast sent me." Surely the death of Sir George Williams and his burial in London's great Cathedral is the diamond jubilee of the Association. Not with emblems and words of mourning, but with the acclaim of the world, this man met his reward. Surely to him there was "ministered an abundant entrance." Over one of the doorways in St. Paul's are the words in Latin: "If you seek his monument, look around"—the only but sufficient recognition of the genius and work of its great architect, Sir Christopher Wren. No monument of marble or of brass need be erected to Sir George Williams. Contemplating an organization with 8,245 branches, a membership of 700,000, with fully 3,000,000 men who have been reached by the influences for good to be traced back to this one life, while the growth of the Association has been but barely begun. It will be well said of him now and in the future—"Si quæris monumentum, circumspice."

May the Association be worthy the memory of its earthly founder, as it shall be true in spirit and in service to its Divine Founder.

E. W. HALFORD.

*Atlanta, Ga.*

## No Other Christian Layman Saw Such Results

DR. CUYLER'S PERSONAL TRIBUTE.

The departure of my beloved friend Sir George Williams (who was a few months older than myself) is a personal bereavement. Our acquaintance began nearly fifty years ago at the old headquarters in Aldersgate street, London. He was not only one of the most lovable men I ever knew, but no other one Christian layman in the nineteenth century has wrought so wide, so powerful, and so permanent a work for human welfare and the spread of Christ's kingdom as he has done. While there are controversies as to who first started Sunday-schools, and some other religious agencies, nobody disputes that young George Williams—a modest, unselfish merchant's clerk—started the first Young Men's Christian Association in that now historic room in Paternoster Row, London, in June, 1844. To-day it belts the whole globe with its solid buildings in every civilized land, the aggregate value of which is over thirty-five million dollars. In these buildings it builds Christian character; it does not merely hold meetings; it molds men, and wins an army of souls to Jesus Christ. No other Christian layman in modern days has seen such glorious results in his own lifetime.

He did the widest, greatest and most powerful and permanent work for Christ and immortal souls of any man in our day on the round globe. The keynote of his magnificent work from the start was to save the character and conduct of young men by converting their hearts to Christ. He had no faith in a skin-deep religion; he went to the roots, and demanded a religion that will stand "wash and wear."

We Americans may claim some small share in this glory, for it was the perusal of our American Chas. G. Finney's fiery Lectures on Revivals that kindled young Williams' soul to start that prayer meeting which grew into the first Young Men's Christian Association.

The best tribute we can pay to our heroic and beloved leader is to push forward the work of the Associations with redoubled zeal, in spiritual and soul-winning lives of labor. Sir George is not dead! He still lives in spirit, and standing by Calvary's cross, still shouts with a trumpet voice, "Bring young men to Jesus."

THEO. L. CUYLER.

*Brooklyn, N. Y.*

Archbishop of Canterbury being represented by his chaplain.

The choir sang the Ninetieth Psalm, and then Dean Gregory read the Lesson. Spohr's anthem, "Blest are the departed," was then rendered, and the officiating clergy left the chancel and stood under the dome while the coffin was lowered into the crypt, where the

grave had been prepared. After the committal prayer had been read by Archdeacon Sinclair, the choir sang, to music by Sir Villiers Stanford, "I heard a voice from Heaven." Then, while all remained standing the dead march in "Saul" was played on the organ, and Dean Gregory pronounced the benediction.

## Archdeacon Sinclair's Eulogy

A SPECIAL COMMEMORATIVE SERVICE WAS CONDUCTED AT ST. PAUL'S SUNDAY AFTERNOON, NOVEMBER 12, WHICH WAS ATTENDED BY YOUNG MEN FROM MANY NATIONS OF THE WORLD. THE SERMON WAS DELIVERED BY ARCHDEACON SINCLAIR.

The name of him who is to be buried in St. Paul's Cathedral on Tuesday stood in his day and generation for the principle that a simple and heartfelt faith was possible at any age and under any circumstances to any young man. This good old man was not the only one who knew this truth. It is the mainspring of our public schools and universities, but he maintained it with so much faith, energy and courage with reference to a class for whom very little was attempted before his time, namely, the clerks and shop assistants of England and then of the world, and this with such colossal success that the name of Sir George Williams will live with that of Lord Shaftesbury.

There were thousands of young men within sound of the bells of St. Paul's who had been taken from their homes, made masters of their own lives at far too early an age, and massed together in a great city. Some of them belonged to that great society of which they were thinking that day, and some to the individual church societies which corresponded to that vast and influential body. But the great majority were outside those healthy influences partly because of that love of liberty which was usual at that age, and partly because efforts to meet their needs were so feeble and so disproportioned to their numbers.

### A Great Lay Brotherhood

At the head of the efforts which have been made to meet that neglect must be placed the great Association founded by the late Sir George Williams, which represents an almost unexampled influence throughout the whole world.

In 1844, sixty-one years ago, the founder of the association, then a young man of twenty-three years of age, was first moved to work in his own quiet way for the religious life of clerks in the city. His first thought was to entrust his idea to the clergy in the neighborhood of St. Paul's Church Yard, but he was unable to convince or interest them, and so determined to work for himself. What was at first a purely religious movement spread

rapidly, and in 1845 it was determined to add social efforts, thereby ministering to the religious, physical and mental needs of its members. In 1851 it spread to Paris, Boston and Montreal. It was no ambitious, boastful effort, but simply a natural, spontaneous growth. The Association is in reality an immense order or lay brotherhood, extending into almost every city and town of the civilized world, helping the churches in their work, and existing for the purpose of changing young men of indifference into young men of faith. The founder was always a devout and enthusiastic member of the church, of the Reformation type, but into his scheme the question of church government did not enter. He saw as many Nonconformist young men about him as churchmen, and he did not wish to leave them out.

### A Work Accomplished

I have sometimes wondered what would be the most comforting reflection at the end of a long life such as has been given to Sir George Williams. Would he like to be a Carnegie, with his gifts of numerous libraries and church organs, a Passmore Edwards, with his hundreds of convalescent homes and other admirable social institutions; or a George Herring, giving annually a quarter of the whole sum received at the collections on Hospital Sunday? But when I look at the movement inaugurated by Sir George Williams, I think there is hardly any public benefactor who is to be more congratulated.

Sir George has been called away full of years and honor, with a complete and unparalleled work accomplished. During his last hours of weakness and wandering his heart was still in the cherished work of his life, and his feeble voice was heard from time to time addressing young men, and urging them to repentance and faith. Few pictures could be more touching, few appeals more effective. That the Young Men's Christian Association was not a church association was due to the coldness of the clergy sixty years ago, but they must all admit that it had a world-wide blessing.

## Last Birthday Letter from Sir George Williams

TO THE COMMITTEES AND MEMBERS OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS, ISSUED  
ON HIS EIGHTY-FOURTH BIRTHDAY, OCTOBER 11, 1906.

The present year has been a memorable one in our work, and will be looked back upon so long as God graciously vouchsafes His blessing upon the Associations. The celebration of the Jubilee of our World's Alliance in Paris in April last was an unique event in our history, and was remarkable alike for the character of its gatherings and for its achievements. Representatives of Associations from twenty-five different countries reaffirmed their loyal and unanimous acceptance of the Basis of Union on behalf of the entire Alliance. It was my great delight and privilege to receive the delegates of these many countries, nearly one thousand in number. In my message to the conference, I took occasion to give expression to my very deep conviction in the following terms:

Looking back, I attribute the widely extended and varied usefulness of the work to the circumstance that, through Divine goodness and help, the Associations have been maintained in steadfast loyalty to the word of God, and to the great and fundamental verities of the Christian faith. Their consistent testimony, from the beginning, to the power of Divine Grace, and to the ability and willingness of Christ to save from sin and its consequences, and to preserve unto Life Eternal all who put their trust in Him, has received the seal of God's approval and blessing. . . . While the Associations have rightly held in just and high appreciation, and been ready to use, every instrumentality that could aid their endeavors to build up a strong type of Christian manhood in those coming under their influence, they have ever held before them as their supreme object the leading of young men to know Christ as their individual and personal Saviour. This has been the secret of their success and usefulness in the past, and I have every confidence that, so long as the Associations make this their first aim and desire, God will continue to give His benediction upon their work.

It occurs to me that a year so significant of good to our world-wide work as this has been, may be a fitting period in which to again invite your earnest attention to the great importance which attaches to the efficient maintenance of our primary agencies, particularly the weekly and monthly fellowship meeting of the members, and the regular young men's Bible class.

Without prayer, and the strengthening of faith which comes through the reading of God's Word, it will be impossible for our members to live the Christian life or actively to serve the interests of the Associations in the spheres of their daily calling.

Many institutions and societies, which sprang into existence long after our Associations commenced their work, have long since spent their force and discontinued their efforts. The spiritual element in the Associations, which throughout their history has been their distinguishing feature, has been the secret of their continuance no less than of their success and usefulness.

I ardently plead for the careful attention of the Associations to the means which, from the beginning, have been so useful, under God's blessing, in qualifying our members for carrying forward their work. The doors opening to the Associations on every side for the putting forth of specialized effort to reach different sections of young men, and the demand for properly qualified workers for the ministry of the Gospel, as well as in the sphere of home and foreign missions, can only be entered or met by us as Associations as the young men brought under our influence are encouraged and helped to respond to the Master's call as expressed by our motto for the coming year. (Matt. iv, 19.)

That all our members and committees may individually and collectively find it their "meat and drink" to do the Father's will, and receive signal tokens of the Divine blessing resting upon their efforts on behalf of the young men of our country and of the world, is my earnest prayer.

His wildest fancy could not have pictured the Young Men's Christian Association as he lived to see it. In fifty years the organization which he had established had spread over the civilized world; it had become transformed from a prayer-meeting and missionary enterprise for dry-goods clerks into a great modern lay order, masculine in character, plastic in its constitution, devoted to a broad and varied development of young men, and engaged in many enterprises for general social progress. Scarcely anywhere can be found a Young Men's Christian Association which outwardly resembles the society established in that London shop; but everywhere the Association has preserved the spirit, the earnest religious motive, which characterized its inception. It is this spirit, rather than any outward form, that the Association owes to its founder, and it is this spirit left free to express itself in various forms that has given the Association its vitality.—*The Outlook.*

This is original suggestion - Lincoln. Then 94, 99  
George Washington's idea at the 2nd <sup>7th</sup> ~~100~~ <sup>100</sup> Congress. Then 98  
as it stands, my Rev. p. 40

Then by

Then 101

The influences which show men away from this suggestion

The Secular tide, their opinion

Thus we a club, & when someone rebukes dying system

The Ethical.

"The new spirit". Bright ideas.

Condescension at large scale

The influence of deep religious freedom.

Desire for wide fellowship. Eg breadth of exp. No distinctions b/w rich poor.  
"We want religion as" My mother could never teach

Martyrs, founders, impracticability.

With religion spread over the nation its influence. Then by  
to move, to aim and direct

To type it over area and population & uses, profiting every  
region the center thy great men.

I value them enough. I know them  
and what is right. In which church

in full in Reg. States  
in full in Reg. States  
Greater interest, half  
magazine also  
Patriot, Society  
or else from the  
High also can print the printing designs &  
designs without which I can not  
Without leaders

or spread throughout Europe by Rev. 96

*Prop. William  
Moyle, a Religious Movement*

YOU ARE CORDIALLY INVITED TO ATTEND A  
**Dinner**  
TO BE GIVEN IN THE INTEREST OF THE  
**RELIGIOUS WORK DEPARTMENT**  
OF THE  
**INTERNATIONAL COMMITTEE**  
OF THE  
**YOUNG MEN'S CHRISTIAN ASSOCIATIONS**  
OF NORTH AMERICA  
AT THE HOTEL MANHATTAN, NEW YORK  
ON  
TUESDAY, JANUARY NINTH, NINETEEN HUNDRED AND SIX  
AT SIX THIRTY O'CLOCK

JAMES G. CANNON  
NEW YORK

CLYDE R. JOY  
KEOKUK, IOWA

HENRY B. F. MACFARLAND  
WASHINGTON, D. C.

ALFRED E. MARLING  
NEW YORK

REPLY TO  
JAMES G. CANNON  
FOURTH NATIONAL BANK, NEW YORK

*Großes Ereignis*  
*Weltglück - a religious movement*

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REPLY TO

JAMES G. CANNON  
FOURTH NATIONAL BANK, NEW YORK

Sir Harry Parker - Prov. XII, 29 "Hast thou a man diligent in his business? who stand before kings. He stand not before mean men."

1. Sixty years ago there landed in Canton China a fourteen year old boy, born humbly in Gloucester England and sent out there in 1842 as a servant girl to E. I. Co. connects the Brit. Govt. here.

The history. The E. I. Co. ended in 1833 for China. The Opium War 1834-1842. The boy at least when the treaty was signed.

An observer said however beginning no disadvantage.  
Egypt has to have a starting place. In favorableness of no  
longer in q. with its power, its project, its solicitude  
The bright the better. Amalgamate. Freely.  
The old British govt. "No go of Homegrown."

2. His great and unusual achievement of preparation.

at work on Chinese

No touch of it. Stony or Glacé

Under Gladstone. No voice of truth such sharp men.

The English & French over the XIX.

Single devotion to everyday duty the sweet road to  
Truth & mastery. Prof. Jameson on Shohit. How often  
positions are ruined - silently.

Steady & straight. Mai Comt. Amy, Foochow '42-'52

Chinese Envoy, 1855-6.

There it lies upon a king!

or

3. Emergence on Chinese on the great stage.

Canton. The Arrow War '56-'57. Peking War '58-'60

Influence in helping say "You see the Green" - the ears  
power of taking the harder & less forcible

"Count it not so long when ye pass it" Phil. v. Paul

Visit England. Opinion of South "Don't take to it." Why?

He had an aim! And he hurried to do hasty. On the coast.  
Not to play!

In Mayfair - Oct 65 - with Gordon supporting Scipio's

1. Work not play. "But much to be at his coming and  
bread - in the most literal way - than he is in a state of greater  
improvement at home." The blessing of having to  
work for living we are in every way those who do not.

2. Single human life. "With care I think we may do a little  
in the way of receiving friends & yet not exceed our need.  
Let income. That I am determined I will not do. I  
will spend my day but not more." Absolute honest.  
So much less a right to spend more than to have.

3. Lived for others & less instead of forthcoming his own  
and in circumstances where more hopeful. "What  
ever position we are placed in in the world we have  
apparently sufficient, if we choose to take it, to live  
good & honest and such elevation & probably a life of  
calm and retirement in due course to connect China  
with those who are of trial & honor.

4. Recognized God in the Master, work. God has all the power

#### 4. Therefore it came

Men are the men so far when God works up. in his realm  
of service. And often in much.

Men are looking for firm & positive character.  
Collier and his \$90,000.

and tenacity of purpose and clear sense.

"Persecution here was something rare  
and the State House needed a portion there or"

Minister to Japan '65-'83.

The great history of the years  
Drake W. Brewster '68 - Gardner '72.

Stand like a rock for what he believed to be right.  
for. "The only sacrifice an credit will now be  
possible."

The power - a voice to meet reaction, to move men,  
to stand for conviction vs. men. To stand hard for  
an end and to be patient the person involved.

The passion for war. always in a hurry. Baffling always.

Minister to China '83-'85.

Prejudice vs. him. This very cities this grand godlike { Ichang  
He would not threat retribution. He believed in  
the onward movement of intellect & by & a  
feeler connected w/ go to such movement.  
have seemed hopeless by others.

So as? In public & service

light on two great questions.

1. What are principles? Absolute or relative? "Social  
ism doesn't fit right of property & seen the Dowdeller  
& marriage. We never called to come to that. So as  
such blessed. So says every man who begins to  
lower his principles. No one intends to die perfectly  
& not poorly." Christ descending the steps - no more!

2. There a man was to him as him to work?  
Wadsworth. Parker. "My dear fellow, the point. Don't  
argue for lying down" - when entrusted to me.  
Ans Oberon said. "I am afraid you are in great  
pain, Sir Harry." "Oh yes, but I can stand  
pain. What I can't stand is that I can not  
go on with my work."

and to be passed on to other work in new land days.  
Adore of the British in Asia. Take on board another.

The interesting question - Do movements make that ruler. or do  
great men make the movements?

The truth of the former. Luther. Washington himself  
but also of the latter

The word is what God makes it through men!

Our minister to be the right ruler.

"The happy warrior"

## Mr. Moody.

1. My first sight & hearing of him  
1887 - Hearing It'sings N.Y.C.
2. Kindness to me, Tomor  
Vegetable.  
The High Block house this upside down at bed.
3. Great in type  
Newspaper men "My friend, Mr. Coddie."  
"Don't speak on the Radical side."
4. Energy  
Brennan's stewardship, Director's opinion  
The New York meetings - Mr. Moody  
His force.  
What he could carry in his mind.
5. Power over men  
Dr. Park, Dr. Patterson,  
The Yale men - Power at Univ. Oxford - Talked lightning  
To put money.  
The men he could influence. All trusted him!
6. Influence.  
Engines - Midway - Rivers  
Miss Dickie  
Mr. Stoddard - The Cochrane's remark.
7. Called domineering & insolent -  
I never found him so.
8. Modesty.  
Bushy's remark, "I think you too but that mean!" Not to  
mention during Briggs' controversy.  
John Tamm & first.  
Fourth of July celebration, "Horse capital?"  
"You're not grammar enough."
9. All Christ  
The way his eyes wet - pie with tears, Real, sincere.

10. Horatio Greenway.

The wights rolled on the grass,  
"The Crooked Stick".

11. Preceptor work.

Always at it.

McLennan, Maria, Deane, Woods personal work up to less

12. New letter, harsh, nihilistic. etc. Daniel Doidy & Robinson.

Wrights tries to speak as being critical!

Wright "Anger outcome of Teachings".

Dunnigan & Woody, Brewster, "Should I be like?"

13. Breath

Gabriel of remembrance.

Confused Roman Colossus.

This remark, "When I saw - the best things I ever did."

14. Thawed down, unrigid

Hyperbole

Without propagandistic work.

15. Uneducated!

More futile, more false.

The bases forth. The words which she could see.

A Remondi Elevation from her comment,

A great man. We have not seen a greater or one. Carlyle

16. House of his mother.

Shown at Students' Conf.

17. His death

Dem. just dead.

The words & esp. to Drywall.

Pauli death

Up! Up! Up!

The open welcome.

Each. been singing

Alice Jackson

The right & duty to take such a view in this country.  
A type human & anything merely literary.

Sketch of her life

Characteristics

1. Invariable devotion to duty and principles and truth

Her unwillingness to surrender the idea of sacrifice. To Jesus  
Always offered

Truth sound but utterly independent. Livingstone & Heribert

Her need - Absent & Distracted. Rickhi-Hiki - I believe - Larrie - "Belie - Doubt."

2. The catholicity & tenderness of her sympathies - Address to St. Kingly Dedication.  
Laid hand on all classes

Party girls &c. Non girls - Daniel Stone in a pool  
City children - other places

Intellectual as well as Social.

Catholics. Rather fallen

3. Her light humor.

Her daughters are chief. "They never - also nice."

Never behind a rough or trivial

Her need - as to duty - The Calamity from  
as to reason - no pride

4. Her utter self-sacrifice.

This gives time for believe

In her - the blackfaced paint

The suggestion painting.

The two in these things like Bay

Th. f. 2. purpose 10

5. Her cheerful human service.

To Correspondence. as her work.

Concerned with stopped. Mrs. Bay. was not afraid to try new things.  
had not further.

Would not find time to discuss. Boerens 11  
Lynton - Penrhyn.

"Harmo" & "Dignity"

Such characteristics is the art of education

To proper caught audience.

To make a brighter glow in front. Higher goals.

Sketch of life.

- 1876 Born in Cheshire, England.  
1884 Family moved to America.  
1894 Entered Smith College.  
1898 Graduated  
1899-01 Secretary of Girls' Club, New Haven, Conn.  
1901 Rec'd. Offer to become Treasurer to American Bd.  
1901 Deaconess - Christodora House  
1902-4 Smith College Girls' Secretary.  
1904-5 Lived in Europe Cork.  
1905-6 Taught in a school of girls in New York City.  
1906 Daven Hall.

# Theolog Vicker

Born Mauritius - Dec. 7, 1826.

Spanish family in Ireland - came when their plantation was sold on  
to Lord of Glinne Arthur.

Soldier's prayer - "A good soldier of Christ! Stand as hard as he did."

Family record -

Joined army at 17<sup>th</sup>. 97<sup>th</sup> Regt in the 3<sup>rd</sup> of August  
Left for Egypt

wrote home - "I would find friends to make what I have done."  
to friends, kept silence - "death"

Crossed the Atlantic to Jamaica. Landing Montego Bay.  
Few a little before

Moved in 1851, to Nova Scotia. Halifax

## Conversion

He slept here in a tent "the blood of Jesus"

Changed his

See - "I cannot tell how各异 to do and it goes"

"What I have to do is to go forward I can't return."

Admitted

Sought him for this "It was to speak for me and to"

The answer he got "James Truth" offering for helping "saints".  
Personal search

"Vicars, do you really feel happier now than you did?"

"Would that feel as like bear of being called a saint and  
would feel in being called a saint."

Better saints than ever

"Invoke my name to bless my beloved & yet to please thee."

Orders came in 1853.

Look across Sweden. "The brothers who had not yet chosen to  
be Vicars but were concerned back again by a living friend."  
"I have thought so much of the love this man has. Vicar together  
what it also to him how these words about the blood of the  
Lord save him peace."

Vicar Herbertska Box to Dr. Edward Vicars his first book.

In the winter had a letter with Dr. E. Vicars which went something  
about his colors see his first Prayer. Expresses his own  
desires to reward.

Orders to the Guinea in 1854.

A company Co.

On leaving a banana plant "O. M. I. you will see that Father makes  
to an ageless, won't you?"

Another soldier "Yes. I. as he makes money too much in his agent."

"They aren't a better wife in the Guinea service:  
Before leaving had with a few friends in the waiting room. "We had  
these friends they going at the same time in fact. We have been others  
 kommen nach."

In Greece.

In Alexandria, he watched continually  
12 men of the Regt. died in 5 months.

Reading Pauli letter on March 1st by moonlight.  
Did not want to go of cholera. He hoped for "a sudden & silent death  
in the form his doom, even for a hero, but then the thought for  
them congenitally taken away."

Beach lava, Hukuhiva on Sat 25 + 2000' fought before the lava  
arrived in lava. 20 in burning nest in sand, sand + lava  
On the first night he + a friend was in house for 20<sup>o</sup>, 70<sup>o</sup> & 80<sup>o</sup> F.  
The dogs, belligerent + suspicious, had begun "The men are separated  
(the cholera). I can return for it they would burn their eyes &  
they were led to the house all." got scared and ran away, hope  
for some "tastes good food" in the bushes when warmer weather  
comes.

On March 21<sup>st</sup> to day of Mahina Rapa he conducted the funeral. That night  
he & his last words "I have but this life to live but life hardly,  
those dearest friends comfort from communion with Jesus Christ."  
Last words given "In Jesus I find all I want of happiness a con-  
fident & peaceful & mortal rest by, I believe he is preparing  
more peace forever in my eyes."

On the night of the 22<sup>nd</sup> the Melanesians made a radio + cut trees the  
French Vicars discovered them + sent 200 men plus eight large  
2000 Reales. "None of the 77<sup>th</sup> follow me." Shirley said in the  
moonlight? This way, 97<sup>th</sup>? The signal came on, the gun + 200 men  
came but they were Vicars that this night were near Shirley,  
& when they met said it was only slight but soon found that  
he was dying called his name "Come my boy" he  
said.

Close to the white stone on the Wanganoff road to La Porteau was this  
stone. The stone reads "In memory of Capt. Vicars. 97<sup>th</sup> Regt. Who  
was killed in the radio from La Porteau, 22<sup>nd</sup> March, 1855. Erected by  
his sorrowing comrades.



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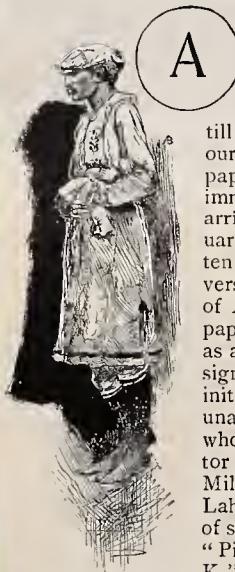
No. 2.

## KIPLING IN INDIA.

REMINISCENCES BY THE EDITOR OF THE NEWSPAPER ON WHICH KIPLING SERVED AT LAHORE.

BY E. KAY ROBINSON,

Formerly editor of the "Civil and Military Gazette," Lahore.



ALTHOUGH my official relations with Kipling did not commence till the autumn of 1886, our acquaintance on paper opened almost immediately after my arrival in India in January, 1885. I had written some dog-Latin verses in the "Pioneer" of Allahabad, to which paper I had gone out as assistant editor, and signed them with my initials "K. R." being unaware that Kipling, who was assistant editor of the "Civil and Military Gazette" of Lahore, was in the habit of sending verses to the "Pioneer," signed "R. K." I was unaware, indeed, of Kipling's existence, until I received a courteous letter from him, saying that he had been undeservedly complimented (!) upon the Latin verses, which, owing to the similarity of our initials, were being attributed to him. I looked up the files of the paper for some of his work, and after reading it appreciated the honor done to my verses in the mistake.

The next incident which brought us into correspondence might also have annoyed a writer without Kipling's modesty and good temper. He had been commissioned to

write a Christmas poem for the "Pioneer," and he sent a copy of verses. They were harmonious, but instead of reflecting the traditional spirit of Yule-tide, they satirized the incongruity of Christmas festivity in India, in the midst of an alien, heathen, and poverty-stricken people. The poem was altogether so "unchristmassy" that it would have been rejected had it not passed through my hands in the "Pioneer" office. I wrote a parody of it, verse by verse, taking the same dolorous view of Christmas in London as Kipling had taken of Christmas in India; and, whereas he had suggested that only our brethren in England, with their holly and mistletoe, could really enjoy Christmas, I implied that India, with its blue skies and bright sunshine, was the place where the festive season might actually be worth enjoying. The two poems were published side by side as "Dyspeptic Views of Christmas," signed respectively "R. K." and "K. R." Instead of being irritated by this perversion of the sentiment he had intended seriously, Kipling wrote me a letter of thanks.

Shortly afterwards I obtained a month's leave, and visited, among other places, Lahore, where I made the acquaintance of the Kipling family. A more charming circle it would be hard to find. John Lockwood Kipling, the father, a rare, genial soul, with happy artistic instincts, a polished literary style, and a generous, cynical sense of humor, was, without exception, the most delightful companion I had ever met. Mrs. Kipling, the mother, had preserved all the graces of youth, and had



A VIEW OF LAHORE FROM THE PALACE IN THE FORT.

From a photograph owned by Mr. W. Henry Grant, New York.

a sprightly, if occasionally caustic wit, which made her society always desirable. Miss Kipling, the sister, now Mrs. Fleming, inherits all her mother's vivacity and possesses a rare literary memory. I believe that there is not a single line in any play of Shakespeare's which she cannot quote. She has a statuesque beauty, and in repose her face is marvellously like that of Mary Anderson. With Kipling himself, I was disappointed at first. At the time of which I am writing, early in 1886, his face had not acquired the character of manhood, and contrasted somewhat unpleasantly with his stoop (acquired through much bending over an office table), his heavy eyebrows, his spectacles, and his sallow Anglo-Indian complexion; while his jerky speech and abrupt movements added to the unfavorable impression. But his conversation was brilliant, and his sterling character gleamed through the humorous light which shone behind his spectacles, and in ten minutes he fell into his natural place as the most striking member of a remarkably clever and charming family. It was a domestic quartette. They had combined, by the way, in the previous year, to produce "The Quartette," a Christmas publication of unusual ability;

and each of the four had individually attained to almost as much literary fame as can be won in India.

It was inevitable that such a family, placed in such surroundings, should yield an atmosphere of domestic approval warm enough to be liable to encourage eccentric growth in Kipling's budding genius. He was compelled, however, to work daily in a newspaper office, under a man who appreciated his talent very little, and kept him employed on work for the most part utterly uncongenial; and this may have acted as a salutary antidote. Nevertheless, it is almost pathetic to look through the "Civil and Military Gazette" of that time and note where Kipling's bright humor only flashed out in the introductory lines to summaries of government reports, dry semi-political notes, and the side-headings of scissors-and-paste paragraphs. This, however, was the maximum of literary display usually allowed to him; and it seemed such waste of genius that I strongly urged him to go to England, where he would win real fame, and possibly wealth, instead of the few hundred depreciated rupees per month which are the guerdon of Anglo-Indian journalism. To all such suggestions he always returned the

answer that when he *knew* he could do good work, it would be time for him to strive for a place in the English world of letters, and that, in any case, the proprietors of the "Civil and Military Gazette" had taken him on trust, a boy fresh from school, and he would serve them loyally, like Jacob in the Bible, for his full seven years. Whether he gained or lost thereby in the long run I do not know; but that I personally gained

dressed to the other doubtless seems curious. But, as I have said above, Kipling had been discouraged from "sparkling." My predecessor in the editorship of the "Civil and Military Gazette" had done his best to make a sound second-rate journalist out of the youngster by keeping his nose at the grindstone of proof-reading, scissors-and-paste work, and the boiling down of government Blue Books into summaries for publica-



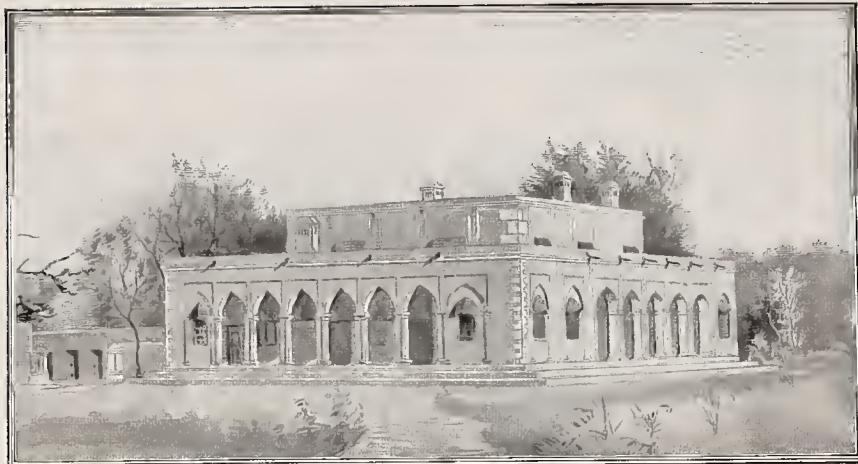
RUDYARD KIPLING AT ABOUT TWENTY YEARS OF AGE.

From an unpublished photograph by Bourne and Shepherd, Simla. Owned by Mr. John Lockwood Kipling, Rudyard Kipling's father.

is certain, for to Kipling's refusal to leave India was due the fact that when I subsequently arrived at Lahore to take over the editorship of the "Civil and Military Gazette" I found him still there as assistant.

I also found a letter awaiting me from the chief proprietor, in which he expressed the hope that I would be able to "put some sparkle into the paper." When the staff of a journal consists of two men only, one of whom is Kipling, such an exhortation ad-

dition. But Kipling had the buoyancy of a cork, and, after his long office work, had still found spare energy to write those charming sketches and poems which in "Soldiers Thrce" and the "Departmental Ditties" gave him such fame as can be won in the narrow world of Anglo-India. The privilege which he most valued at this time was the permission to send such things as his editor refused for the "Civil and Military Gazette" to other papers for publica-



THE HOUSE OCCUPIED BY THE KIPLINGS AT LAHORE.

From a drawing by Baga Ram. Owned by Mr. John Lockwood Kipling.

tion. These papers used to publish and pay for them gladly, and the compliments and encouragement with which more sympathetic critics treated his work, partly consoled him for the efforts made in his own office to curtail his exuberant literature.

Whatever may have been the reason for the repression to which Kipling had been subjected before my arrival at Lahore, the fact explains why I, instead of he, should have been asked to put some "sparkle" into the paper. I read the letter to him, and we agreed that champagne had more of the desired quality than anything else we could think of; and as the "Sind and Punjab Hotel" happened to be opposite our office, I sent over for a bottle, and we inaugurated our first day's work together by drinking to the successful sparkle of "the rag" under its new management. Among many cherished scraps of paper lost in a despatch box which was stolen from me in Italy, that land of thieves, on my way back from India, was a drawing in red ink, perpetrated partly by Kipling and partly by myself, of this initiatory symposium. I knew that Kipling was predestined to fame, and I kept this sketch as the first result of our collaboration. It represented our two selves seated at the office table, with champagne bottle and glasses, and was headed "Putting Some Sparkle Into It." There were several fox-terriers (of sorts) in the picture—Kipling's "Vic," "Joe," my property, and "Buz," a delightful performing terrier, belonging to somebody else, that

had attached itself to us and our dogs, and used to come to office every morning, after gnawing through the rope with which its master's dog-keeper endeavored to prevent its straying. Kipling was absurdly devoted to "Vic," and she appears and reappears, often under her own name, in many of his stories. She was a dog with many human points, and an entertaining companion. Her breed too was reputed excellent, but she looked wonderfully like a nice clean sucking pig.

Journalism in India is uncommonly hard labor for the few Englishmen who constitute an editorial staff; and with the greatest dislike of using a razor to cut grindstones, I could not help



AN INDIAN FOOTMAN.

burdening Kipling with a good deal of daily drudgery. My experience of him as a newspaper hack suggests, however, that if you want to find a man who will cheerfully do the office work of three men, you should catch a young genius. Like a blood horse between the shafts of a coal wagon, he may go near to bursting his heart in the effort, but he'll drag that wagon along as it ought to go. The amount of "stuff" that Kipling got through in the day was indeed wonderful; and though I had more or less satisfactory assistants after he left, and the staff grew with the paper's prosperity, I am

times in the morning I had to shout to him to "stand off;" otherwise, as I knew by experience, the abrupt halt he would make, and the flourish with which he placed the proof in his hand before me, would send the penful of ink—he always had a *full* pen in his hand—flying over me. Driving or sometimes walking home to breakfast in his light attire plentifully besprinkled with ink, his spectacled face peeping out under an enormous, mushroom-shaped pith hat, Kipling was a quaint-looking object. This was in the hot weather, when Lahore lay blistering month after month under the sun,



A ROOM IN THE KIPLING HOUSE AT LAHORE.

From a photograph owned by Mr. John Lockwood Kipling.

sure that more solid work was done in that office when Kipling and I worked together than ever before or after.

There was one peculiarity of Kipling's work which I really must mention; namely, the amount of ink he used to throw about. In the heat of summer white cotton trousers and a thin vest constituted his office attire, and by the day's end he was spotted all over like a Dalmatian dog. He had a habit of dipping his pen frequently and deep into the ink-pot, and as all his movements were abrupt, almost jerky, the ink used to fly. When he darted into my room, as he used to do about one thing or another in connection with the contents of the paper a dozen

and every white woman and half of the white men had fled to cooler altitudes in the Himalayas, and only those men were left who, like Kipling and myself, *had* to stay. So it mattered little in what costume we went to and from the office. In the winter, when "society" had returned to Lahore, Kipling was rather scrupulous in the matter of dress, but his lavishness in the matter of ink changed not with the seasons.

He was always the best of good company, bubbling over with delightful humor, which found vent in every detail of our day's work together; and the chance visitor to the editor's office must often have carried away very erroneous notions of the amount of

work which was being done when he found us in the fits of laughter that usually accompanied our consultations about the make-up of the paper. This is my chief recollection of Kipling as assistant and companion. And I would place sensitiveness as his second characteristic. Although a master of repartee, for instance, he dreaded dining at the club, where there was one resident member who disliked him and was always endeavoring to snub him. Kipling's retorts invariably turned the tables on his assailant and set us all in a roar ; and, beside this, Kipling was popular in the club, while the other was not. Under such circumstances, an ordinary man would have courted the combat and enjoyed provoking his clumsy opponent. But the man's animosity hurt Kipling, and I knew that he often, to avoid the ordeal, dined in solitude at home when he would infinitely have preferred dining with me at the club.

For a mind thus highly strung the plains of India in the hot weather make a bad abiding-place ; and many of Kipling's occasional verses and passages in the Indian stories tell us how deep he drank at times of the bitterness of the dry cup that rises to the lips of the Englishman in India in the scorching heat of the sleepless Indian night. In the dregs of that cup lies madness ; and the keener the intellect, and the more tense the sensibilities, the greater the danger. I suffered little in the hot weather, day or night ; and yet Kipling, who suffered much at times, willingly went through trials in pursuit of his art which nothing would have induced me to undergo. His "City of Dreadful Night" was no fancy sketch, but a picture burned into his brain during the suffocating night-hours that he spent exploring the reeking dens of opium and vice in the worst quarters of the native city of Lahore ; while his "City of Two Creeds" was another picture of Lahore from the life—and the death—when he watched Mussulman and Hindu spending the midnight hours in mutual butchery.

While possessing a marvellous faculty for assimilating local color without apparent effort, Kipling neglected no chance and spared no labor in acquiring experience that might serve a literary purpose. Of the various races of India, whom the ordinary Englishman lumps together as "natives," Kipling knew the quaintest details respecting habits, language, and distinctive ways of thought. I remember well one long-limbed Pathan, indescribably filthy, but with magnificent mien and features—Mahbub Ali, I think, was his name—who regarded

Kipling as a man apart from all other "Sahibs." After each of his wanderings across the unexplored fringes of Afghanistan, where his restless spirit of adventure led him, Mahbub Ali always used to turn up travel-stained, dirtier and more majestic than ever, for confidential colloquy with "Kuppeleen Sahib," his "friend ;" and I more than fancy that to Mahbub Ali, Kipling owed the wonderful local color which he was able to put into the story of "The Man who Would be King."

And Mahbub Ali, peace to his ashes, was only one link in the strange chain of associations that Kipling riveted round himself in India. No half-note in the wide gamut of native ideas and custom was unfamiliar to him : just as he had left no phase of white life in India unexplored. He knew the undercurrent of the soldiers' thoughts, in the whitewashed barracks on the sunburnt plain of Mian Mir, better than sergeant or chaplain. No father confessor penetrated more deeply into the thoughts of fair but frail humanity than Kipling, when the frivolous society of Anglo-India formed the object of his inquiries. The "railway folk," that queer colony of white, half white and three-quarters black, which remains an uncared-for and discreditable excrescence upon British rule in India, seemed to have unburdened their souls to Kipling of all their grievances, their poor pride, and their hopes. Some of the best of Kipling's work is drawn from the lives of these people ; although to the ordinary Anglo-Indian, whose social caste restrictions are almost more inexorable than those of the Hindu whom he affects to despise on that account, they are as a sealed book. Sometimes, taking a higher flight, Kipling has made Vice-roys and Commanders-in-Chief, Members of Council and Secretaries to Government his theme, and the flashes of light that he has thrown upon the inner workings of the machinery of government in India have been recognized as too truly colored to be intuitive or aught but the light of knowledge reflected from the actual facts. No writer, for instance, could have excited, as Kipling did, Lord Dufferin's curiosity as to how the inmost councils of the State had thus been photographed, without having somehow or other caught a glimpse of things as they were for at least one moment. It is this which is the strongest attribute of Kipling's mind : that it photographs, as it were, every detail of passing scenes that can have any future utility for literary reference or allusion. He was able, however he might be engaged, to make mental excursions of



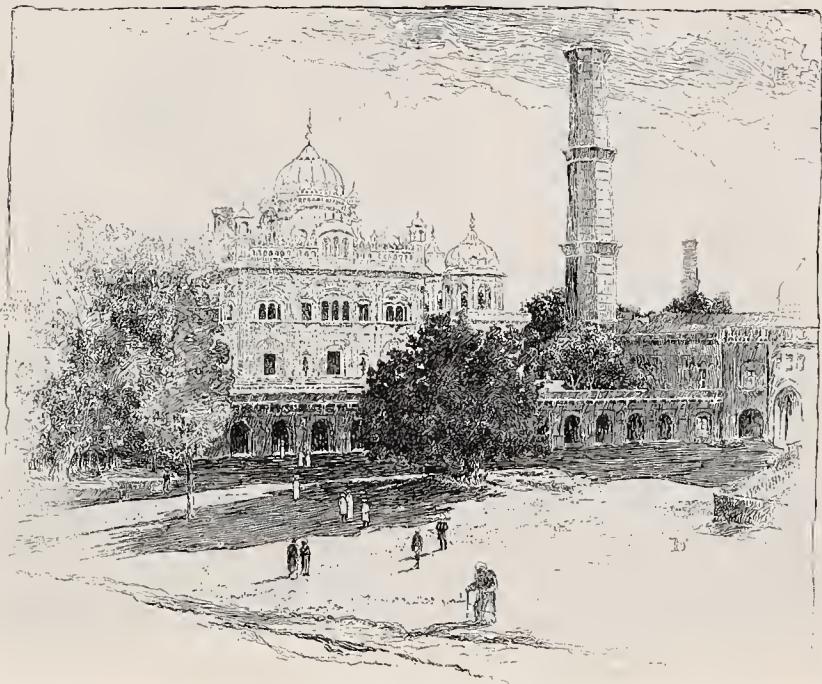
A LOOP IN THE DARJEELING RAILWAY, IN THE HIMALAYAS.

From a photograph owned by Mr. W. Henry Grant, New York.

various kinds while still pursuing the even tenor of the business in hand.

In sporting matters, for instance, I suppose nothing is more difficult than for a man who is no "sportsman"—in the exclusive sense of the men who carry the scent of the stables and the sawdust of the ring with them wherever they go—to speak to these in their own language, along their own lines of thought. Of a novelist who writes a good sporting story, it is considered praise to say that "none but a real sportsman could have written it." But Kipling was no sportsman and an indifferent horseman; yet his sporting verses always took the sporting world in India (where sport takes precedence of almost every other form of human activity) by storm. I recollect in particular one case, in which a British cavalry regiment, once famous in the annals of sport and quartered at Umballa, formerly renowned as the headquarters of military steeple-chasing in India, published an advertisement of their steeple-chases and, to attract number rather than quality of entries, stated that the fences were "well sloped" and "littered on the landing side," or something to that effect.

Now, if Kipling had ridden a steeple-chase then, I imagine the odds would have been against his and the horse's arriving at the winning post together. In India he could only have seen a few second-class steeple-chases in the way that the ordinary spectator sees them. But he wrote a poem upon this advertisement, reminding the regiment of what they had been, and of what Umballa had once been, in sport, and filled with such technicalities of racing and stable jargon that old steeple-chasers went humming it all over every station in upper India and swearing that it was the best thing ever written in English. It was a bitter satire on the degeneracy in sport of the cavalry officers who "sloped" and "littered" their fences to make the course easy and safe. To the non-sporting reader the technical words gave good local color, and might or might not have been rightly used. But what impressed me was that a sporting "Vet," who had lived in the pigskin almost all his life, should have gone wandering about the Lahore Club asking people, "Where does the youngster pick it all up?" As for the bitterness of the satire, it is enough to say that, many years after, an officer of the regiment,



LAHORE: TOMB OF RUNJEET SINGH, SIKH RULER OF THE COUNTRY, WITH THE GREAT MOSQUE, ERECTED BY THE MOGUL EMPEROR AURUNGZEEB, IN THE BACKGROUND.

Drawn from a photograph owned by Mr. W. Henry Grant, New York.

finding the verses in the scrap-book of a friend in whose house he was staying, apologized for the necessity of tearing the page out and burning it.

It was to Kipling's powers of satire, indeed, that his early fame in India was mainly due. The poems that made up his "Departmental Ditties" were personal and topical in their origin, and gained tenfold in force for readers who could supply the names and places. There have been Davids and Uriahs in all ages and countries; and the poem "Jack Barrett Went to Qutta" may be taken as applicable to all. But those who had known the real "Jack Barrett," good fellow that he was, and the vile superior and faithless wife who sent him "on duty" to his death, felt the heat of the spirit which inspired Kipling's verse in a way that gave those few lines an imperishable force. "Jack Barrett" was the type of Kipling's most successful earlier verse. His short stories of frivolous Anglo-Indian society are equally true to life. The light-hearted, or rather heartless, *amours* of Simla

must have been witnessed at close range if one would thoroughly appreciate Kipling's picturesque travesties of the wiles and the wooings of Mrs. Hauksbee and the rest. Every one in Northern India knew who these ladies were; and the knowledge gave a particular interest to the "Plain Tales from the Hills." As an instance of Simla "local color," I might note the one phrase of "black-and-yellow wasps." All wasps are black and yellow—at least all English wasps are—but those who knew Simla when Kipling wrote of it would recollect that the social "wasp" of Simla society, the original "Mrs. Hauksbee," in fact, used to be conspicuous at the dances at Viceregal Lodge for the magnificent costumes of black and yellow with which she draped her slim-waisted figure.

Kipling took life as it came, generally with merriment; and every evening during the "season," dressed as to gloves etc. with rather scrupulous care for India, where considerable latitude in social costume prevails, he might have been seen, mounted on a

swish-tailed chestnut Arab—with which he never established fully confidential relations—trotting along the “Mall,” as the chief road in up-country Indian stations is called, to the “Hall,” where “society” gathered.

One day when we were dressing in the morning, I heard Kipling shouting and went into his room. His face was pale with horror, and he was tightly clasping one leg above the knee. “There’s a snake,” he gasped, “inside my trousers, and I think I’ve got him by the head. Put your hand up from below and drag him out.” I observed that Kipling only “thought” he had it by the head, and that its head might really be at the other end, in which case—but, before I had finished, I saw the horror in his face relax and give place to a puzzled look, succeeded by fits of laughter. Endeavoring to ascertain by the sense of touch whether it was the head he was grasping, he discovered that it did not really feel like any part of a snake at all. In fact it had a buckle; and he realized that his braces had been dangling inside the garment when he put it on! But the danger

of snakes in Lahore was real enough, and the place was rich in scorpions. I had been stung by a scorpion in bed one morning, and Kipling aided me in the afternoon in a scorpion hunt. We found twenty-six under the matting in the veranda outside my bedroom door, besides a few centipedes; and we put the lot into a large tumbler and filled it up with whiskey. Wasps may also be almost classed among the dangers of Anglo-Indian life in the Punjab. Fatal results occasionally result from their stings, and they swarm everywhere; so Kipling and I waged war upon the wasps which studded the “farash” trees outside the house with their untidy nests. Other of our researches into natural history concerned “Obadiah,” a tame crow which we had picked up in a crippled condition in the road. He became our “Office Crow,” and we had just determined to open a column in the paper for “Caws by the Office Crow,” upon politics and things in general, when Kipling was translated from Lahore to Allahabad, and left me to become assistant editor of the “Pioneer.”

For the latter paper he undertook a tour



THE EDGE OF THE JUNGLE.

From a photograph owned by Mr. W. Henry Grant, New York.



THE NATIVE FORTRESS OF JHANSI, CENTRAL INDIA, WITH A TROOP OF BRITISH ARTILLERY DRILLING BEFORE IT.

From a photograph owned by Mr. W. Henry Grant, New York.

of the native states of India, and wrote a series of humorous letters under the heading "Letters of Marque," republished (without Kipling's consent) in volume form. Several incidents in his travels in some of the native states showed that he possessed considerable resource and physical courage: a fact which was not new to me, for in the course of his duties as assistant editor at Lahore, he once had to engage in bodily combat with an irate and inebriated photographer who invaded the office, and, in spite of the superior bulk of his enemy, Kipling emerged from the struggle triumphant. On another occasion I recollect a convivial party of about a dozen men about to separate in the small hours of the morning, when some one suggested "drawing" Kipling, whose house was close by. They proceeded thither, and stealthily entered Kipling's sleeping-room. As a rule, when a man is thus favored by a surprise visit from a party of his friends in the dead of night, he is at first alarmed, and afterwards effusively friendly. But Kipling was out of his bed in an instant, and before the foremost of the intruders had mastered the geography of the room in the dark, he felt the cold barrel of a revolver at his temple. This led

to explanations, and as the party filed out of the house again, it did not seem as if the laugh had been on their side.

Having, to my own great delight, "discovered" Kipling (though his name was already a household word throughout India) in 1886, I thought that the literary world at home should share my pleasure. He was just then publishing his first little book in India; but the "Departmental Ditties" were good enough, as I thought at the time, and as afterwards turned out, to give him a place among English writers of the day. So I obtained eight copies, and distributed them, with recommedatory letters, among the editors of English journals of light and leading. So far as I could ascertain, not a single one of those papers condescended to say a word about the unpretentious little volume. It had not come, I suppose, through "the proper channel," i.e., from the advertising publisher.

Some years later Kipling launched himself in England with several volumes, including a new edition of "Departmental Ditties," ready for the advertising publisher. Then the advertising publisher discovered his value, and sent his books to the literary journals; the literary journals dis-

covered his merit, and recommended him to the British public, and the British public hastened to buy his works. Out of sight of the English press, Kipling had worked like a grub of genius, in a remote corner of the Indian Empire, spinning a golden web out of which only stray strands floated ownerless now and then into the side-columns of English papers. Without in any way destroying their English copyright value, he had been able in India to publish and revise and republish his work with the aid of the criticism of the most cultured audience to which an English writer can appeal. In Anglo-India there are no uneducated readers, for ninety-nine per cent. of the men out there have passed difficult competitive examinations to get there. When he left India I often offered to bet with men out there who dissented from my estimate of his power, any amount they liked to name within my means, that before a year had passed he would be one of the most famous writers in England. None of them dissented to the extent of taking my bet, and the result justified their caution.

When I knew Kipling in India he was bubbling over with poetry, which his hard day's office work gave him no time to write. The efforts of the native police-band in the public gardens at Lahore to discourse English music to a sparse gathering of native nurses and infants would awaken, as we passed, some rhythm with accompanying words in his mind, and he would be obviously ill at ease because he could not get within reach of pen and ink. Whether Kipling would ever have been much of a musician, I cannot say; but I know that all the poems he wrote during the years we worked together—many of the "Departmental Ditties," for instance—were written not only to music, but *as* music. I have before me now one of Kipling's poems of the "Departmental Ditty" order which was never published. One of India's "little wars" was in progress, and our special correspondent had telegraphed that, on account of our newspaper's comments on the composition of the General's staff, he had been boycotted by the General's orders. "Here," said I, handing the telegram to Kipling, "is a subject for a nice little set of verses."

Kipling read the telegram, thought a moment; then said: "I have it. How would this do—'Rum tiddy um ti tum ti tum, Tra la la ti tum ti tum'?" (or words to that effect) hummed in notes that suggested a solo on the bugle. I was quite accustomed to having verses in their inceptional stage submitted in this shape for editorial

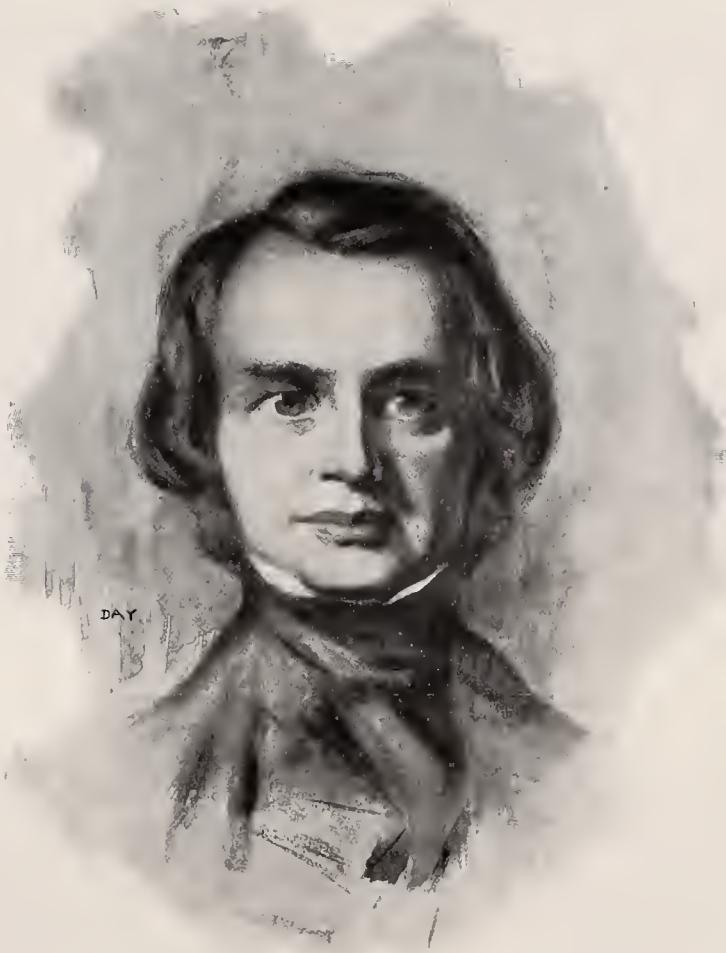
approval; so I said that the poem sounded excellent, and returned to my work. In twenty minutes Kipling came to me with the verses, which commenced:

"General Sir Arthur Victorius Jones,  
Great is vermillion splashed with gold."

They were pointed and scathing; but, as I have said, were never published, subsequent telegrams showing that our correspondent had been mistaken. Kipling always conceived his verses in that way—as a tune, often a remarkably musical and, to me, novel tune. He will always do so, I fancy; because, only the other day in Vermont, I heard him read, or rather intone, some of his unpublished Barrack-room Ballads to original tunes, which were infinitely preferable to the commonplace melodies to which his published ballads have been unworthily set—with the exception, perhaps, of "Mandalay." When he had got a tune into his head, the words and rhyme came as readily as when a singer vamps his own banjo accompaniment.

On the principle that scarcity enhances the value of every commodity, and that men value most what they cannot get, almost all Englishmen in India, where English ladies are comparatively few, become what are called "ladies' men," and Kipling was never without friends of the other sex. Intellectual women, who are proportionately numerous in India, were especially fond of his society; and the witty wife of a gallant colonel still frequently boasts at Simla that the dedication of Kipling's first work, "To the Wittiest Woman in India," applies to her. General opinion, however, holds that Kipling intended the phrase for his mother, and, indeed, it might have been worse applied. Another charming woman friend of Kipling's, who is now dead, but while living was especially proud of the confidence implied in the occasional submission of his manuscript for her approval, was the wife of an Anglo-Indian novelist and verse writer, now coming into English repute. And much of his keen insight into the working of the feminine mind was due to the acquaintance of these and other ladies, as well as to his home influence.

When Kipling first left India he kept up some sort of connection with me and the "Civil and Military Gazette" by writing occasional sketches for us. The pay he got for these was so small in proportion to the money he could make in England that I accepted them as tokens of friendship, which indeed they were, for me and "the rag."



LONGFELLOW IN 1832. AGE 25.  
From a miniature. Redrawn by Francis Day.

## PORTRAITS OF LONGFELLOW.

HENRY WADSWORTH LONGFELLOW was born at Portland, Maine, February 27, 1807, and died at Cambridge, Massachusetts, March 24, 1882. He disclosed a passion for books in his earliest boyhood, and composed verses at thirteen. He graduated from Bowdoin College in 1825, and in 1829 became professor of modern languages there, having spent most of the interval in Europe. He paid a second visit to Europe in 1835 and 1836, and on his return assumed a professorship in Harvard College, which he held until 1854. He published his first book in 1835. It was "Outre Mer," a collection of travel sketches previ-

ously published in the "New England Magazine." He wrote largely all the time for the periodicals, but he did not publish another book until 1839, when his prose romance "Hyperion" appeared. A little later in the same year he issued his first book of poems, "Voices of the Night." Other volumes followed at intervals of one or two years until his death. "Evangeline" was published in 1847; "Hiawatha" in 1855; "The Courtship of Miles Standish" in 1858; "Tales of a Wayside Inn," in 1863; the translation of Dante in 1867-1870; and "New England Tragedies" in 1868.



RUDYARD KIPLING.

From a portrait by the Hon. John Collier, exhibited in the Royal Academy for 1891. Reproduced by kind permission of the artist.

# Redguard Kipling.

## 1. The problem of Mr. Kipling

The preoccupation and immense popularity.

The lecturer.

The Colmari at the General the street car conductor.

The mechan - "When the Red Guard came from Kipling."

The Captain of "The Two Nations" Expectation too high. - overstrained  
Mrs. Adele's voice Brugh -

The difficulties of eliminating him  
Are foreign in part to the mystery & his personality.

No Author's visit  
One knows others - Browning, Thompson &

## 2. What do we know about Mr. Kipling?

The few facts.

Born in Bombay Dec. 30, 1865

Father - John Lockwood Kipling

Art. - Architectural Sculpure - seen in his pictures  
An old Wesleyan preacher,

Mother - daughter of a Wesleyan preacher.

Grew up a while in Bombay.

Then to England - Studied at

Arrived to India in 1882 at 17 yrs. returned soon to the Curries & Moulis  
Served as laborer. In 1887 went to Allahabad to the Pionner.

In 1889 was sent on the trip which produced "From Sea to Sea."

In June 1891 at 25 "Plain Tales from the Hills" appeared. In 1891  
Took a long voyage thro' the South Seas and on his return to England  
Married Jane Balfe. Went Japan & then back to Bradfords, W. York.  
Where few select children came from. In 1897 went with family to  
to Africa, the setting in Zanzibar.

This is all that does the most to see more history.

Very little about the facts. Laborer - The Man Who Knew V. 46-50

Due to his imagination & what great gifts later.

Saw to say now that he regards to us a little a embodiment of the  
Spirit of the day.

## 3. He is the poet of the people

That accentuates for their interest in him in his illness.

The poet of strenuous activity, work, force 166. Achean -

He was work & sport - "The Tail of the Fox" 54. 42

The poet of realistic naturalism & practical - a terrible died. - Truth has found its  
Hoaxing stories

The poet of opinion you touched with vicinity of flesh feeling  
Sunday 5 M. 98 p. of which at The Lodge.

The part of freedom, of movementality, independence, respect for exactness as such. "Free flowing" { The Other  
Woolsey Books Standardbook 5 N. 186 Streamer 101  
yet with strict with their subordination of the spirit of the day he is  
its critics

Ken has to be revised & learned

#### 1. The communication

The part of it - My Correspondence letters to Alabamians  
Art. N. 10 2

The People of Dixie. 5 N. 138 p

Despairing for nothing - "A Tale of Suspense"  
look for its own salvation - that now the Delaware  
Shots in the back & Harkness.

#### 2. Not the losing more faint shadow.

The great problem out of his mind.

Art. The Way. Done. 5 N. 58 p

#### 3. And that of the great quiet center/feeling cluster.

Concord with their past.

It is the part of the new time - the world era - the carrying on of the  
race. - the part of natural relativity of mankind, of the geography of culture.  
England. Great changes from art to the world is how we find our standard  
no one, not other! New being takes the most steps

4. But the power due not to this one but to his speech, to new daring  
of his style - compact

1. The mixture of Reserve and boldness  
without Bohemia. The Concord

#### 2. of coarseness and delicacy.

The earlier poems. My Sunday at Home. Outline them  
Daily life.

#### 3. of humor and the forces of life

Brightbent. the idea of making fat of drink  
Mediterranean.

But the manner as original in the manner of his style

The writer of the words & sentences. His hyphenated.

The understatement - severity. Character

The newspaper - of Stevenson who follows the classicism.

This Mr. Roosevelt, America!

The melody. Beyond the Pale I, 192

5. Not the style only - also the knowledge  
for success?  
to money. - perhaps popular.  
to accuracy.  
Definite & vital  
The race now begins.  
Street has force  
etc. etc. etc. That ~~and~~ much else - the English men
6. It is this knowledge which qualifies him as interpreter  
The Operator estimates at the time of his release  
the interpreter of  
India English India. India. Empire. Nation - Strength  
No Army  
No colonies  
Now - the important term just now in Brit politics  
The body of the Mass 5 N 87  
The Young Queen 5 N 98  
The Gladiators 5 N. 129  
The Landing of the Colonies 5 N 165  
The Sea, The Land, Trade, Colonies, 7 Bryan, B.M. History  
He does not at the start of common sense and therefore  
But some he deserves the title? Debates 12-13
- Three American opposition are the more generous when we see  
now that it is an interpreter of America that highly appreciates them.  
The judgment in Lea to Lea II, 177  
as to Chicago II, 231 Moscow & the Palestine  
The most exact in the Red Star 288  
our sketch of him - from the sea in his S. to S. II, 252  
Roberts' Disraeli
- The English boy which was the complement of the  
Et nos precantes. - 5 N. 90-92.  
Our men in The Decades 5 N. 27  
The best interpreter of the meaning of the Bon Law  
Now he does better by this  
to solving enigma  
5 N. 149, 158 The Return 197

## 7. The Nobler qualities The note of earnestness

The Ringers. 5<sup>th</sup>. 121. factors.

to Anticipate and falsehood glorify. The command of the Archdeacon  
One need glorying in his master

The pride of mind - the most greatest thing

Calm. If has the elephant. The Party of the Column.  
Unrest. o Bank Note.

And what is essential to both must alone

The glory of self-sacrificial service.

In human kindness. "Only a abstraction."

In fearless venture for human good. "The Explorers." 5<sup>th</sup>. 57.

In sacrifice for public weal

The Widows Party. v. 5.

Paradise the daybreak. 5<sup>th</sup>. 51

This probably the dominant characteristic of Ringers  
the fact of the larger patriotic being Express of England  
a ring where were born

The war poems. The Crusades. Archetypes

But no glorious spear. Boats 5<sup>th</sup>. 176.

It is war as a fact that he accepts as a rule.

Says in the Dawn of the Bear. x. 3

Service hymn - but worthy.

"The man who war."

The theme in these glorifications

but really & truth, & it aims for  
him that he always sees the good in an  
enemy. But does he?

The Bear & Doggs (doggs n. Lat  
but by as the people whom England  
his beaten)

War not do it in Russia. War  
a friend or a murderer.

and so in every it in individual

The fewer into the error of the  
city of the Habsburgs. & in the  
regular & the numerical the re-  
noble character.

who dare preach the truth of a world service &  
a world sympathy.

The world service. The Great Man's Burden  
Krishna Bhawan.

The world sympathy.

Ahodan & Tolstoy 5 N. 61-64  
Shaman Abbott. Etc. The Gopman.

The highest note of personal morality which he strikes in the  
sharp lesson of disobedience.

The Private House. Bhaktivedanta - our best resource in the Treaty of  
Cooperation.

Power

That Day 320

The Return 345 - Ro clean Koir long & 34.

The Return 197. 5 N.

The stern note of judgment.

No softness or easy immoral tolerance of all things.  
No ethical uncertainty and mixed duality  
high water mark.

Calm, hard precision of the judgment of evil.

Gopman Bhaktivedanta.

One date. Bhaktivedanta

8. But to drop, are the analyses I like to say broadly that these classes  
of players with us may take and delight in

1. The Nature stories.

In Pratap in the Gop Book is surely such Indian  
nobility.

2. The Soldiers three stains

The narration of Krishna's history.

The God from the Bhaktivedanta

The soldiers three big men.

3. The action of the heroes of Alia in the days, the ports.

Chaitanya in India 105.

J. Thompson

Over Bhaktivedanta

Colonel. 47

The divine music of beatification.

4. The chicken stories. Alia 46.

One bullie. Todd Murkin Dev Lodge,  
now here in the last chapter of his book.

9. It may be said that there is a slight foundation on which to build a literary immortal.

I don't know that Heslop was born one.

There seem to me nothing very great in his work yet

No great book, Ken Henshall, the right to fail.

No great poem. E.W. Not as big as Charles Dickens,  
or London add to the much greater life  
the absent writer.

1. No man or fine woman.

No men - & main entry, 2nd. 7. "The Big Beach Bay."

The women - not even in "Benchwood Bay".

Bodkin Herrod Duchy Field. Gentle Guy.

2. No caught in life as a divine fellowship - one as a  
human service Kindle Policeman.

3. No note of highest radii leaching.

A. Shells of expectation, horrors, difficulties in it all,  
the results reality.

"The thing she sees it" for the last - as by 2nd. 357

But how about us. Does he see it right?

Evana. 132. 3. the suggestion of Standard

"First we forget" we did he ever know?

10. What are we then to think of him?

Does he show us so?

Saw before his marriage. Dying. Since.

But is he not reverently to be in

the Palace 5 A. 6+

the Bee Buzz. 5 A. 6.

"a human life should be well rooted in some spot of a native land where it may get the love of tender kinship for the face of the earth, for the sounds and accents that haunt it, a spot where the definiteness of early memories may be inwrought with affection, and spread, not by sentimental effort and reflection, but as a sweet habit of the blest".

The most remarkable trait in my mother's character was the rectitude and simplicity of her mind. Perhaps I have never known her equal in this respect. She was true in thought, word and life. She had the firmness to see the truth, to speak it, to act upon it. She was direct in judgment and conversation, and in my long intercourse with her, I cannot recall one word or action betraying the slightest insincerity. She had keen insight into character. She was not to be imposed upon by others, and, what is rarer, she practised no imposition upon her own mind. She saw things, persons, events, as they were, and spoke of them by their right names. Her partialities did not blind her, even to her children. Her love was without illusion. She recognized, unerringly and with delight, fairness, honesty, genuine uprightness, and shrank as by instinct from everything specious, the factitious in character, and plausible in manners.

(William Ellery Channing, p.13)

# THE GREAT INTERPRETER.

## AN ENGLISH TRIBUTE TO RUDYARD KIPLING—WHAT HE MEANS TO HIS COUNTRYMEN.

From The London Spectator.

While Mr. Kipling has been lying, as he has been all the week, between life and death, the solicitude and anxiety of the nation have literally known no bounds. This intense longing for his recovery has, we most firmly believe, been based upon something a great deal deeper than the mere selfish desire to draw further and deeper draughts from the enchanted cup of his genius—to read more stories of Mowgli and the jungle, more tales of the great deep, more songs and ballads like "The Flag of England" or "McAndrew's Hymn of Steam." Again, the sympathy of the public has not been based merely on the sense of sorrow for a man of genius struck down in the flower of his youth. The eternal plumpness of sickness and death overshadowing so splendid and so youthful a career has doubtless counted for a great deal; but it could not alone have produced the popular anxiety of the last few days. Unconsciously, perhaps, but none the less strongly, the nation has felt that in Mr. Kipling it would lose a great force in our public life, and a great force for good. His absence must leave us all poorer in respect of what a people always needs most—an inspirer which, while bright, living, concentrated, attractive, is also an influence that makes for national righteousness, which helps to build up the national character, and makes us think less of the material and petty things of life and more of the great and lasting issues. The country has felt that if it lost Mr. Kipling it lost its chief interpreter—the man who best of all the present generation can make it understand itself, its duties and its high destiny. He is not an interpreter who merely eared to unriddle the shadowy and the vague, but one who dwelt among plain men and in contact with plain things, and yet by the alchemy of his genius drew forth from the common, and what some may have even thought the unclean, the true gold. Mankind find too few such interpreters, and, having one in Mr. Kipling, they realize how ill he could be spared—how, in fact, the world would be darker without the light he offers us. For three special acts of interpretation we must all be eternally grateful to Mr. Kipling. He has interpreted so that we may understand the common soldier, the man in the ranks, the man behind the gun and behind the bayonet—the tortoise on whom in the last resort the globe of our Empire rests. Next, he has interpreted India, or at any rate made partly luminous the iridescent and mysterious mist in which the Englishman in India moves. He has interpreted for us "the head of the district," the native policeman, the men of the hill tribes, the Baboo, the Rajpoot, and a hundred other of the types with which the Englishmen come in contact. Lastly, he has interpreted for us the white men of the Empire, and made intelligible the speech and thought of the native-born—the men of Canada's snows, of Australia's sun-baked downs, of South Africa's uplands. Most interpreters have been able to translate only one tongue, but Mr. Kipling's range of view is not thus restricted, and, like a new Mezzofanti, there seem no limits to the things he can first understand himself and then make clear to us.

By acting as interpreter between the public and the common soldier, he may be said, almost without exaggeration, to have given the nation back its Army. To the generation which grew up between the close of the Indian Mutiny and the first Nizam campaign the Army had become an unreal abstraction. It was understood to be gallant, but it was also supposed to be composed of the offscourings of the land—the men whom nobody wanted in any other capacity—the veritable leavings of the nation. But for this feeling the Army was, as we have said, hardly more than an abstraction—something which appeared in the Estimates and fought when required, but was as dim to the ordinary Englishman as, shall we say, the shunters on our railways. Mr. Kipling, by a stroke of his pen, changed all that. By his pictures of "Mutley," "Ortheris," "Learoyd," and his songs of "It's Tommy this and Tommy that," "Gunga Din," "Fuzzy-Wuzzy," and the rest of the "Barrack-Room Ballads," the public were made to realize that it had an Army, not of War Office dummies, but of "hungering, thirsting men," who were well worth all the love, honor, respect and pity that the nation could spare. And Mr. Kipling did this, not by preaching to us, or by putting up an ideal man of iron and inspiring him the British private, but by showing us the soldier in his habit as he lives. A mere realist could no doubt have produced as acceptable a model as Mr. Kipling, and might even have made him talk as the soldier talks, but the country would not have understood. Like the eunuch of the Queen of Egypt in the Acts, we had the book, but there was none to interpret. Then came Mr. Kipling, expounded for us, and made us see that when the interpreter was at our side the common soldier and his talk were well worth our study. Even more magical was Mr. Kipling's interpretation of India. No man has been or ever will be able to tell us all that the East dreams as she lets the legions, Greek, Roman, English, thunder past her. From her deepest reveries we are all shut out. Mr. Kipling, like the rest, can only say that there is always something behind we shall never know. But at least he has interpreted for us the writings that run around the porch-pillars of the closed doors of Indian life. In that wonderful letter which the agent of the native prince writes from London to his friend in the Central Provinces, we are made to understand how the English strike the native mind, and what is the value they set upon what we esteem man's happiest lot—plenty of steam engines and representative institutions. Again, what a picture of passion, as it stirs the man of Eastern blood, is to be found in the story of the Afghan horse-dealer and what he told his English friend. How profound, too, is the interpretation of a part of the physical side of Asian life to be found in the "Jungle Books." As works of pure genius they stand alone in Kipling's writings. By means of an imaginative medium of the highest kind we are made to see and understand the jungle and its life, and to see through the very eyes of the animals of the forest and the hillside the battle of life that is perpetually being fought out among the wolves, the tigers, the panthers, the elephants, the monkeys, the wild dogs, the apes, and even the snakes and "little people." By some deep sympathy of comprehension Mr. Kipling seems to have got to the heart of the mystery which once peopled, and indeed still peoples, India with animal gods, and to have used that mystery to show us the life of the jungle. We cannot profess to trace the connection between Mr. Kipling's talking wolves, monkeys, elephants, panthers and snakes and the brutal gods of the Hindoo mythology, but we feel that it is there. The something in the animal life of India which inspired, and still inspires, the worshippers of the brute creation touched him also, and inspired him to interpret it for us in the lower terms of Mowgli's jungle friends. And so well was his task accomplished that it seems no more than natural that the bear and the great black panther should be wise and fatherly, and that "Kaa," the python, when he hunts, should do his work as if he were incarnate destiny—that which is inexorable, intolerable and fascinating to destruction.

Sure Mr. Kipling, almost every other man who has understood India has failed to understand the West. Mr. Kipling has been as useful to his country in interpreting the West as the East. As we pointed out in these columns several years ago, apropos of his poem, "The Native Born," he has winged with a touch of passion and imagination the lesson that the inhabitants of our great colonies in Canada, Australia and South Africa have, and ought to have, a keen and thrilling local patriotism, and that this patriotism, if properly treated and properly understood, need not in the least interfere with or exclude the greater patriotism which we all owe to the Empire as a whole. As we read that wonderful poem we realize that Mr. Kipling has entered fully into the spirit of the Canadian, the Australian and the South African. And gradually the lesson Mr. Kipling there taught us is penetrating the national mind. When it has finally caught hold of us a greater benefit will have been done to the Empire than could be wrought by a hundred Imperial Federation leagues. We shall have learned not to call colonists "disloyal" because they think strongly and speak passionately about their native land, or because they do not happen to admire this or that self-advertising patriot who has labeled himself an Imperialist and professes to have patented and made a private monopoly of the welfare of the Empire and its expansion and consolidation.

What we have said to-day must not be taken as in any sense an adequate appreciation of Mr. Kipling's work as a man of letters—as a poet or as a creator of character. We have not even alluded to his writings about the sea, or to the fact that he, almost alone of Englishmen, has succeeded in writing the true short story—the real conte. All we have attempted to do is to explain how natural and right was the instinct of our people and our race both here and in America to regard his illness as a national event of the first moment. An imperial nation is always an army on the march through an unknown and hostile country, and under such conditions to lose one's best interpreter would, indeed, have been a grievous loss.

## WANT THE MEETING IN CLEVELAND.

The bankers of Cleveland, Ohio, at a meeting held in that city yesterday, extended a cordial invitation to the American Bankers' Association, through its Executive Council, to hold the next annual con-

*Rudyard  
Kipling*







RUDYARD  
KIPPLING



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## Rudyard Kipling



ONE night during the anxious hours when Mr. Kipling was going through the crisis of pneumonia at his hotel in New York, a hansom cab came dashing up to the door.

No one got out because the cab was empty, but the driver on the box leaned forward and called to a group of reporters who were leaving the hotel, "Say, beg pardon, sir, but how is he?"

"How is who?"

"Kipling," returned the cabbie.

"Oh," said the reporters somewhat surprised, "he's about the same—a little better, the last bulletin says."

"Good," said the cabman, turning his horse around; "I promised the boys at the stable to hurry back with the news," and whipping up he drove back in the direction from which he had come.

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## Rudyard Kipling

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During the same week an eminent Englishman, upon arriving at New York on the *Lucania*, bought an extra edition of an afternoon paper and boarded a horse-car. Presently he heard the conductor addressing him while collecting fares, "May I look, just a minute?" The Englishman let him look over his shoulder. The conductor nodded his head approvingly and then said, "He ought to been made poet laureate." Then the Englishman perceived that it was not the sporting column but the Kipling column that had taken the other's eye, and he rode on wondering at this commentary on the intelligence of Americans of the lower "classes." It was more of a commentary upon the universal and absorbing alarm of all classes lest this man who told tales and wrote poems should die.

These were the days when hard-headed business men on the way to and from their offices, instead of speaking of the

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## Rudyard Kipling

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weather or the stock market, discussed the pathology of pneumonia, and when churches all over the land offered up prayers for the sick man's recovery—in some cases made one of his poems, "The Recessional," a part of the service.

Now when the crisis was past and he finally recovered, the convalescent said very little about all this (except to thank the public through the newspapers for their kindness and sympathy) because he is not given to saying much about himself at any time.\* But any one who knows the man as shown in his writings is likely to think that he valued these homely, hearty expressions of warm,

\*Mr. Kipling is so averse to publicity of his private feelings and affairs that at one time when an artist who was commissioned to illustrate certain of his writings, presented himself at Mr. Kipling's house in Vermont, the latter, it is related, met him at the door saying, "I regret very much being obliged to do this, but I must ask you to promise me upon your honor as a gentleman before entering this house, that you will tell nothing of what you see or hear within it." And the artist promised.

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*Rudyard Kipling*

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spontaneous interest and feeling on the part of the people at large far more than the cablegrams that came from foreign emperors, or the hundreds of letters from the ruling minds in the arts and sciences all over the world.

However that may be, those incidents show, perhaps better than an elaborate analysis, what manner of writer this man is. There are certain authors who, while not admired or even understood by the masses, are greatly appreciated, not to say idolized, by the chosen few; again, there are other writers, "popular authors," ignored or ridiculed by these same chosen few, but widely read by the masses.

But here is a man, a comparatively young man, not yet 35, who appeals to the highest and the lowest, whose work is praised extravagantly by the critics, and whose books are as eagerly devoured by the masses. Why is it?

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## *Rudyard Kipling*

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It is not only because he is a genius, but because he is a certain sort of genius—the rare sort that appeals to all human beings with human hearts, whether they are enough skilled in literary matters to appreciate the delicacy and strength of the way he does it, or only enough skilled to read stumblingly a printed page, and be thrilled and charmed, not knowing why. He is not one of the long-haired, dreamy-eyed literary men with “temperament” and much self-consciousness, but a man first, and a writer afterward—a strong active man, who believes in life and hard work, and civilization and religion; a virile, wide-awake man of to-day, alive to the great moving forces of existence, a man in the world and of it at the same time. A man with common sense as well as uncommon sensibilities.

In short he is, as a recent critic said of him, “one of those few chosen writers whose direct personal influence continues

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*Rudyard Kipling*

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to be felt for all time regardless of changing taste and customs." And this is but another way of saying that he happens to be possessed of the highest form of genius, the genius that appeals to human beings because they are human; not from what they know by education, but from what they feel by nature; the form of genius which makes Shakespeare's writings in every generation command the highest admiration of the highest minds and, at the same time, warm the heart of the plowman whose mind he understands and gladdens.

Now, who is this man who can move cab-drivers and critics, car conductors and Kaisers? Where did he come from and how did he learn to do it? It is only right when a man has attained the eminence of being a figure of world-wide interest that the public should know something of the facts of his life. It is only just to the public

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## *Rudyard Kipling*

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character that a correct and authoritative statement of those facts be given. The following brief sketch is based upon facts, supplied with the permission of Mr. Kipling, by one of his warmest American friends: Rudyard Kipling was born at Bombay on the 30th of December, 1865. His father, John Lockwood Kipling, the authority on art matters in India as well as the author of several books, was the son of a Wesleyan preacher; his mother's father was also a Wesleyan preacher, and both were of Yorkshire birth. Shortly before their son Rudyard was born Lockwood Kipling was appointed professor of Architectural Sculpture in the British School of Art at Bombay, and here in the most cosmopolitan city of the Eastern world the first and the most impressionable years of the young boy's life were spent.

Like most Anglo-English boys, he was sent to England to school. On his final return to India he became a reporter upon

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## Rudyard Kipling

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the *Civil and Military Gazette* at Lahore, where, for five years, he did the hardest kind of work. In 1887 he was called down to Allahabad to take a place on the *Pioneer*. Two years later this journal sent him on a tour of the world (during which he wrote the now famous letters called "From Sea to Sea"). The following June "Plain Tales from the Hills" was published in London, and before the end of the year he was known all over the world.

In 1891 he took a long voyage through the South Seas, and on his return to England was married to Miss Balestier, daughter of the late Mr. Wolcott Balestier of New York. Mr. and Mrs. Kipling after a visit to Japan built a house at Brattleboro, Vermont, and here their two eldest children were born. In 1897 Mr. Kipling and his family spent the winter in South Africa, and then established their home in Rottingdean, England, and that

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## *Rudyard Kipling*

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is where he now lives and works. It does not take long to sketch the life of a man of 34 years.

Though he had written stories and verses ever since a boy at school, "Plain Tales from the Hills" began his fame. Each new book was a greater success than the former; each enlarged the circle of his admirers, till now he is the most widely known of English authors. He has already written over twenty volumes. His early editions sell for fabulous amounts. Born since our civil war, he has already attained the dignity of being a classic. It is the most remarkable record in the history of English letters.

Kipling was not only a new force, but a new kind of new force, and so it was only natural that those who think they know what literature is, because they know a good deal about what it has been, should

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## *Rudyard Kipling*

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at first have raised their eyebrows at this active young man who knocked down the neatly-built fences of literature which painstaking critics had reared.

But even the most skeptical and conservative have since decided that this new man is one of the great personalities who come into existence every now and then, and that he has come to remain—as a classic. Mr. Howells, who at first spoke of him as “the young man with his hat cocked over his eyes,” names him six years later “The laureate of Greater Britain,” and Prof. Charles Eliot Norton sees fit to use the expression “from Chaucer to Kipling.”

It is not often that fellow-authors feel and talk about another writer as all of the craft now do about the present foremost literary figure.

“Of all contemporary writers,” says James Whitcomb Riley, the much-beloved Hoosier Poet, “I admire Rudyard Kipling

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## *Rudyard Kipling*

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most. He has the greatest artistic mind of any living English writer."

Ian McLaren at the time of Mr. Kipling's illness wrote: "His death, which may God forbid, would deprive English letters of our greatest name and England of her real poet laureate."

And Thomas Nelson Page—"Almost any half-dozen of his stories would be enough to give fame to a writer—to make him a star; but he is a heaven full of stars. They almost dim each other by their multitude. He is one of the writers who make us proud that we are of the same blood. There seems to be no limit to his powers."

Indeed the only question now is of the future; it is not a question of what he can do, but—what cannot this man do. "There seems to be no limit to his powers."







Dec. 10, '03

## "THE LIGHT THAT FAILED."

### ACTORS SCORE BETTER THAN THE KIPLING ADAPTED PLATY.

Successful Production at the Kniekerbocker. With Forbes Robertson and Gertrude Elliott in the Leading Roles — Piece Very Fragmentary.

"The Light That Failed," Rudyard Kipling's well known novel turned into a play by "George Fleming," a pen name of Constance Fletcher, was successfully produced last night at the Kniekerbocker Theatre, with Forbes Robertson and Gertrude Elliott in leading roles. Both the English actor and his American wife made individual hits. A large audience welcomed the players most cordially, but found the piece rather slow and lugubrious.

The story of the play follows the incidents of the novel closely enough for one to recognize an occasional Kipling touch, and the usual mixture of sentiment and bonhomie, so dear to Kipling's lovers, is not absent. The characters tried in the fire of the footlights are lacking in many of the real qualities of the novel.

Maisie, for example, has been subjected to considerable manipulation. She is not so bard, so opinionated, as Kipling made her; therefore the swift change of character is not so violently incredible on the stage as it is in the second version, that "happy" ending tacked on by the author after the first and true conclusion failed to win readers for the book.

Maisie is still selfish, but in Act III. she melts and at the close she is the devoted loving woman. The Red Haired Girl, whose other name we never know, suffers in the dramatic transplantation. She is a mere shadow of herself. But *Bessie Broke*, the cockney servant, is all that she should be and plays quite a considerable part in *Dick's* current of destiny. *Dick Helder* and his chum, *Torpenhous*, "good old *Torp*," are, as in the book, lovable, manly fellows, and, as interpreted, respectively, by Forbes Robertson and Aubrey Smith, they endeared themselves to their audience last night. It should be added that "The Light That Failed" was one of the big successes of London's last theatrical season.

There is no involved plot in this very disconnected adaptation. We first see *Dick* as war correspondent on the outskirts of the Soudan. Not much happens except some excellently painted scenery and effective camp "atmosphere." This as a prologue. Maisie's studio occupies the surroundings of Act I. It is real enough. *Dick's* eye trouble begins to show itself in Act II. He becomes reckless, drinks hard and all because Maisie is devoted to "her art." At no moment does that young lady quite convinces you that she has the "artistic temperament," except its self-absorption. Even the *Red Haired Girl* is shocked at the way Maisie treats *Dick*.

One of the stirring dramatic moments of this act is when Maisie vindictively destroys *Dick's* canvas, the picture upon which he has lavished terrific labor and the most potent cause of his blindness. As played by Miss Boucicault in the London production at the New Theatre, the episode was theatrically thrilling. Maisie is next seen in France where *Torpenhous* comes to tell her of *Dick's* total blindness, and in the second scene of Act. III. we see her once more back at *Dick's* studio where a reconciliation is in progress. War has been declared.

All *Dick's* old newspaper crowd, artiste and correspondents, are going to the front. He alone must remain, at home and in the dark, in the dark forever! He shows his ruined picture to the "boys," who are too kind to tell him of his ruin, yet not kind enough to refrain from the devil of a jib-lab in a chamber at the rear. Maisie's return and meeting with *Dick* is played with artistic charm and genuine sincerity by Miss Elliott and Mr. Robertson. It was a time for handkerchiefs.

Of course, the sentimental chords are made to jangle with unnecessary fervor, and, of course, such a leopards as Maisie does not change its spots at the bidding of its master. Mr. Kipling started with the intention of drawing a neurotic, art-obsessed girl, but, as he was never at ease at portraiture of the sex, his hand faltered. So we were given, instead of a *Hedda Gabler* of the ateliers, a concealed, commonplace, extremely disagreeable young person.

Charmless she was and charmless she remained to the close, that is, until Mr. Kipling's publishers pointed out to the Jingo poet of barrooms and barracks that his book did not sell. Then came the amended, the "happy ending," version, and everybody drew a breath of relief. At one time in his career it seemed as if Kipling might become a great artist, but Phleasant caught him at last!

He has had precedents. Mr. Pinero spoilt a good play in "The Profligate" by altering the climax, thereby giving an ugly wrench to probability and an unpleasant quarter of an hour to his admirers. In the dramatization of "The Light That Failed" the change is all for the better; a comfortable conclusion is one of the theatre's conventions. And, in addition, "The Light That Failed" is far from being a brilliant play, though it may prove a pleasing one to the New York public, fragmentary as it is.

Mr. Robertson is an actor of superior elocutionary powers, a man of sympathetic temperament and in his *Hamlet* an actor of imagination, intellectual ability and abundant technical skill. He pulled with consummate ease the wires that moved the character of *Dick Helder*. He was all that such a part demands, all and more. He has the gift of pathos. His mask is an emotional one. That he is often carried away by the sound of his own voice, thereby neglecting action, may be pardoned for the sake of that same voice, which is a mellow organ of wide compass and rich in the expression of tender moods. Mr. Robertson has not been seen here for some years, not since he appeared in "Thermidor."

Mrs. Elliott has greatly improved since she left New York for London. She acts with freedom and earnestness and she looks like her sister, Maxine Elliott—surely a definite enough statement of her comeliness. Aubrey Smith as *Torpenhous* repeated his London success. He is an actor of an attractive order and, as we may later discover, a versatile one. He was *Torpenhous* to the life—really an ungrateful part, as all he has to do is to stand around and listen to *Dick's* woes and console him. Aerial Lee was the "slimy" *Bessie* and she acted with force, though hardly a Miss Boucicault. The minor roles were well filled. The general performance was languid until the second act. Then Mr. Robertson made a speech. He seemed nervous; every one seemed nervous. After all it was Mr. Robertson, and not his play, who scored.

### "THE WORST WOMAN IN LONDON."

## MR. ALDEN'S VIEWS.

Kipling's "Five Nations"; James's  
"Life of Story"; Some New  
London Publications.



R. KIPLING'S new volume has not yet been noticed by *The Spectator* and several other papers, where the most noteworthy criticisms of new books are to be found, but enough has been said about it to show the drift of opinion. Every one admits that it contains poetry of originality and strength; and most of the critics concede that as a whole the verses are in a more serious key than were the verses in "Barrackroom Ballads" and "The Seven Seas." But it is also said, by more than one critic whose opinion is worthy of attention, that the volume is not equal to its predecessors.

For myself, I cannot see the least failing off in the book. While, like the previous volumes of verse that Mr. Kipling has given us, it contains verses that are not fully satisfactory to one who holds the reputation of Mr. Kipling dear, it seems to me that it also contains poems that surpass anything that he has hitherto written. It must be remembered that Mr. Kipling has now been so long before the public that he is no longer the surprise that we were to all of us when he made his first appearance. We were then struck, not only by the fact of his genius, but by the novelty of it. He was unlike any one who had gone before him, and hence to the attraction which his work necessarily had for us, was added the attraction of the surprise and the wonder that we all felt when his genius first blazed before us. This sensation of novelty no longer attends the publication of a book by Mr. Kipling, and for that reason the present volume could not be expected to create the same wonder and surprise that the "Barrackroom Ballads" created. But how it is possible for any one to read the book, and then to feel the slightest disappointment, I cannot conceive. Has Mr. Kipling ever written anything better than the "Recessional," the "Feet of the Young Men," the "White Horses," and other poems which go to form the present collection? In these there is the same splendid swing of rhythm, the same inspiration and certainty of epithet, the same intense vitality that has always characterized his best work. If it were his first volume of verse it would be received with even more enthusiasm than that with which we received the "Barrackroom Ballads" and "The Seven Seas." For it has all the merits of those wonderful volumes, and in addition it shows a ripeness that they did not always show.

One need not be an Englishman to appreciate the superb patriotism that is expressed in these verses. With Mr. Kipling patriotism is a passion, and his verses burn with it. It is only among his own countrymen that there will be found those who resent some of the ways in which this patriotism is worded. The true flanneled fool will never understand what Mr. Kipling meant when he wrote of him, and to the end of time will believe that the poet meant to insult every Englishman who plays cricket. But this particular variety of fool will never understand anything, and what he may say or think is a matter of no possible consequence.

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To Kipling religious?  
Always takes him at his best  
Let us see & in his party,

Jodi care  
the best  
of the  
butter  
192  
No best butter  
192

The Golden Rule. Sonny Verse 6.

Devotion - Jordin, Soddie 13. - Beyond the Pale  
Exactate grievances

Funga Dan 21  
Supreme intent of it - in my life 192  
Kapie - Fair, make, rather be 31.  
See 129

Unplauding courage

Joy British Soddie 39

No retreat from one's right. 32.

Herman Luvic

Hostess the Gracious Party 46

The Great Marin Brother

No cleaving of heart - No heart settles 72

Fred Date o' ruined life

Patternen Rathers 50

Others - The Benedict 237

My very sweet friend from Germany to end

of the longest movie was myself.

But I was an old man & was at peace

in the world now.

Herman brother board

Ballad of Last Street 61

In the colonist body an India or gods

are listen under their sheen. Dinal Nodd

No supremacy of god - but the law abiding &  
responsible to take our best & specially our good  
for them: - Evans 132-133

Anticipating gifts. New Romance.

8th art. - the commandment gets worship 136.

Darlinson. 158.

An American 290 3d. from last

Indians in center

closed - p. 152

Work.

of 'Eros to Lini Mandicaph 166  
For & with Col. Mandeville Hymn 205,  
Predication - the audience 240  
Hymn before section 260

Right answer & decide who did.  
a long gone Egleth 181

Personal work

Much arduous contact 248

No individual human service

Typing not always the form of the organized  
a tree. The last hymn 255

Part of "Jardin Sula too" 315 were

The factors of too late presence.

The loss of a friend

Told me 'Ore 337

Discipline of duty

The 'Gather 346, 349 that day 82,

Purity - the clean for the stink of the heart is known  
of the loss of his wife p. 34 Koin Identity

No end goal

to 'Eros 354  
to collect robes - opening

Redeemer Hymn - Lin

city troops were held in readiness for any emergency which might arise.

As soon as our outposts were reinforced our men did some heavy volley firing. On the New Manila side the Utah Battery soon got its guns into position, and the Sixth Artillery did likewise on the Old Manila side. At a signal the hoats of the fleet, which had been stationed close in to the shore, opened fire on the insurgent position, and the light artillery on shore did some good work. While there was heavy firing throughout the night at times along the line our troops made no attempt other than to hold their positions, and waited until morning before any moves were made.

At early morn an advance was ordered all along the line, and there was a heavy artillery fire directed against the insurgent positions. The Nebraska regiment, after the Utah Battery had gotten in its work, charged and captured the blockhouse and buildings occupied by the insurgent forces at Santa Mesa. The Colorado boys charged and captured the insurgent positions before their lines, and the South Dakota boys captured blockhouse No. 5, which had been shelled by the Utah guns.

Among the most daring charges of the day were those of the Tenth Pennsylvania's against the insurgents, who were entrenched in force at the Chinese Hospital out on the Sangayles road and on the hillside beyond. The whole hillside was one great burial ground, and on the top of the hill stood the Binondo Cemetery, one of those queer strongly walled burying places where the dead are deposited in niches in the walls. In the cemetery stood a large chapel or *beseta*, and the place afforded the strongest imaginable positions, for the walls were almost proof against our light field pieces. To the right and beyond the cemetery the insurgents held a strong stone fort or blockhouse, and all over the hillside were abundant places of cover.

In the forenoon Colonel Hawkins, at the order of Brigadier-General McArthur, who was in command along this part of the line, led his little command in a charge across the rough rice field, and, with a rush the insurgents were driven from the Chinese Hospital. After a rest at this point the Tenth charged

up the rough hillside and captured the cemetery, and from that point charged the stone fort, and the insurgents fled pellmell.

In the meantime the Montana's had swept the insurgent positions to the left and fired the native habitations. The Third Artillery, armed as infantry, were heavily engaged on the left of the Montana Regiment, and they drove the enemy from all of their positions. To the left of the Third Artillery the Twentieth Kansas Regiment did lively work, and, capturing blockhouse No. 2, drove the insurgents into the suburbs of Caloocan. Then the day's work before New Manila ended and our army rested on the field.

To the right of the Pasig our troops were equally successful in their operations. The California, Idaho, Washington and Wyoming troops captured Paco and drove the insurgents from Santa Anne and San Pedro Macati with great loss. The Fourth Cavalry, Fourteenth Regulars and North Dakota troops forced the insurgents back from Malate, and the "Monadnock" did fearful execution along the beach. The country in that direction has been desolated.

Thus ended the first day's work, and the losses on the insurgent side cannot be less than 4,000 or 5,000. Our losses were about 40 killed and 150 wounded. On Monday the First Nebraska and a detachment of the First Colorado, Second Oregon, Twenty-third Regulars and Tennessee regiments advanced on the water works, located at Santalon, and captured the position, thus securing the water supply to the city. On Monday afternoon the "Charleston" and "Callao" shelled Caloocan, but no advance on that insurgent stronghold was made at that time. On Tuesday the Fourteenth Regulars, First North Dakota and First Idaho followed up the bombardment of Paranique, a native stronghold located two miles below Camp Dewey, where the forces which captured Manila from the Spaniards were encamped last July. The slaughter of the natives at Paranique was great. On Wednesday the First California troops captured Pasig, and this about broke the power of the insurgents before Old Manila.

After the capture of the water works the attention of our army was turned on Caloocan, a town of considerable importance, lo-

cated about three miles from Manila on the west side of the bay and on the line of the Manila and Dagupan Railroad, where the insurgents had been concentrating their forces for a stand. At Caloocan the machine shops and offices of the road are located, and here the natives entrenched themselves strongly.

In a charge on the outer works of the place on Tuesday evening, First Lieutenant Alvord, of the Twentieth Kansas, was killed, and seven men of that command wounded, but the positions were carried. The regiment, however, fell back, and on Friday afternoon the "Monterey," "Charleston" and "Callao" and the guns of the Utah Artillery, and those of the Sixth Artillery were turned upon the town and great destruction was wrought. The insurgents were driven from cover and the Twentieth Kansas, Third Artillery and First Montana made a gallant charge upon the place. Many insurgents were killed in the bombardment and in the charge, and the main body fled to Malabon, three miles further up the railroad. It is said that Aguinaldo is personally in charge at Malabon, and it is expected that the insurgents will make a final stand there. The place is within easy range of our boats, but no advance will likely be made upon the place until more troops arrive. The Amer-

ican flag now floats over the house of General Manager Higgins, of the Manila and Dagupan Railroad in Caloocan, and our army is operating the road between Manila and Caloocan, and the old steam motor line is also in operation.

The work of our army thus far has been most brilliant and successful. The charges of the Kansas and Third Artillery against Caloocan, and that of the Tenth Pennsylvania against the blockhouse and cemetery on De Loma Heights were not less brilliant than the famous charge of San Juan Hill at Santiago. Every man did his duty. The officers displayed the utmost bravery, and each was in the lead in the splendid advances. The percentage of officers killed and wounded in the operations of the last week have been large. Colonel Smith of the Tennessee Regiment, Major McConville of the First Idaho and First Lieutenant Alvord of Company B, Twentieth Kansas, are among the dead. Brigadier-General Charles King directed the operations before Malate and Brigadier-General Overshine commanded the brigade to the left before Old Manila. In front of New Manila Brigadier-Generals McArthur and Otis were in charge, and Major-General Otis directed the movements personally.

MANILA, PHILIPPINE ISLANDS.

## An Apocalypse of Kipling.

By Prof. George F. Genung, D.D.,

OF THE RICHMOND, VA., THEOLOGICAL SEMINARY.

AN interesting subject for theological study is Rudyard Kipling's poetical apotheosis of Wolcott Balestier, prefixed to the volume entitled "Ballads and Barrack-Room Ballads."

In this poem Mr. Kipling is assigning their place in the eternal world to the active, toiling, heroic, though not distinctively religious class—the makers of history—

"Such as fought and sailed and ruled and loved and made our world."

Tho in its form an apocalypse or vision of the unseen world, this poem is in reality a deliverance regarding the inner life. It

is the elevation of a certain type of character to its ideal or glorified state, the projecting, as it were, of the heroic and achieving side of humanity against the background of eternity and viewing it in the light of God's judgment day. The poem is interesting as a product of the religious insight of one who figures the divine judgment in the light of an unconventional theism deduced from the divine self-revelations in nineteenth century life and history, rather than from the utterances of a supposed era of exclusive revelation centuries ago.

It is really the discovery of a religion, or assignable and eternally rewardable relation to God, in those whose inner life is not introspective or self-expressive. In speaking for these Mr. Kipling exhibits the insight and audacity of a prophet. He speaks for those who formulate nothing for themselves. In thus disclosing the deepest elements in silent lives he is true to his peculiar genius, which is to stand as the Prophet of the Inarticulate. The same talent which enables him to endow Badalia Herodfoot with spiritual life, or the jungle beast, and even inanimate machinery, with a soul, qualifies him to compute for those who have never expressed, or even thought, a religion, the essential co-ordinates of their religious place and value before God.

Though the spiritual life which our author discovers in these men is not contemplative, and does not secrete doctrine or psalmody, though it has not consciously passed through any process of repentance or renunciation, yet it serves God with the joy which comes of following and satisfying, in the sphere of his plans, the eager heart of a conquering will. It is the joy of toil and of achievement; and because God "worketh hitherto" this religion of work is tributary to him.

This religion is what might be called, if such a paradox is admissible, a secular religion. It is the religion of work and of daring. On the surface it does not appear to be motivated by conscience or built on reasoned theory. Rather we might say that to the author's conception these men's *rappor*t with God's movement in evolution constitutes in them a kind of conscience, but it is a conscience wholly immanent, wholly taken up with achieving, so that no residue of conscience is left which transcends the action, or contemplates it from a higher level, so as to bring it into judgment. As immanent or entirely transmuted into action, the conscience, as such, does not rise to a consciousness or reasoned rule of life, but acts, if at all, simply as an instinct.

Such a religion, without a transcendent conscience, is possible only in the service of a God who does not rise to the transcendent sphere in the person's knowledge. This brings us to the noticeable thing in Kipling's theism. That is strongly dom-

inated by his conception of the divine immanence. His God is the God of evolution. He is a week-day God at work and in movement; he is perfecting his universe and its civilizations. It is in participating with the fine ardor of conquest in the divine work of subduing the world that these heroes have found their aeolian life. In all this God is nerving or leading his secular servants as the immanent, moving spirit of the universe, not judging and calling them upward as the unchanging essence of holiness above the world. It is only in the open vision of an eternal world that their secular ardor, which was unconsciously serving God all along, begins to come to the perception of a transcendent master and to be transformed into an adoration, an obedience and loyalty, a "will to serve or be still as fitteth our Father's praise."

Such a thought of religion is founded on a radically different conception of the soul, or rather of the soul's eternally significant aspect, from that on which the common notion of sin and atonement is founded. With Mr. Kipling the prime consideration with regard to the soul is its movement, rather than its state. It is an active principle rather than a *thing* to be condemned or approved. Its salvation, or union with God, is harmonious movement with him—it joins itself with him in his world-making. Hence its mere state as good or evil becomes a matter that will almost take care of itself. As in all living organisms, its movement clears and saves it; its vital forces throw off what is foreign to its substance. For sin is not thought of as a *nature*, too deeply rooted to be thrown off except by a regeneration, but as a separable habit or excrescence. The soul as absorbed in God's work is radically at one with him; its only need is to be purged of its earthly imperfections. Such a healthy and active soul is above any radical contamination by sin, if it only knows the folly of it, so as not to be deceived by it; the soul may even sport with the futilities of wickedness without risk so long as its eyes are wide open. Thus, with a little touch of scorn for that Pharisaism which engenders prigs and prudes, the poet says of his heroes:

"They whistle the devil to make them sport  
who know that sin is vain."

And with this conception of the soul and of its sin goes also the poet's thought of death. This, according to the poet's conception, is not the "wages of sin," but a "breath" by which the spirit is "horne" to its true place, or a change which disillusionizes and purges of error. It seems to be thought of as an ordinance of nature which, because it belongs to God's realm of law, must have some beauteous function.

Such remission of sins, therefore, as is needed by these men, already at one with God in the main bent of their lives, is furnished by the experience of death. Pride, which is thought of as an inordinate valuing of human praise—a "stooping to fame" which prevents the hero, even with a Promethean sympathy with mankind, from becoming wholly divine—is expelled by the incorporeal enlightenment by which the soul is made to see things in their true relative importance.

"They are purged of pride because they died;  
they know the worth of their bays."  
The more animal forms of sin are thought of as "cast," or "sloughed as the dross of earth" in the final salvation of a soul whose movement is normal and in the direction of the divine movement.

As to the place of these people in the eternal order, Kipling is far from classing them with saints, or assigning them a station among the players on celestial harps. They are represented as in some pagan region of Paradise, occupying themselves with what ministers to intellectual and esthetic elation rather than religious rapture:

"They sit at wine with the Maidens Nine, and  
the Gods of the Elder Days."  
When "our wise Lord God" comes, as he often does, to their region, it is as the "master of every trade," the author of those secrets of nature which in their earthly crafts they have sought to apprehend and use, that he gains their respect and reverence; while when he  
"tells them tales of the Seventh Day—of Edens  
newly made,"

that is, seeks to interest them in his higher work of redeeming men, or producing specimens of saintly character, they, as "gentlemen unafraid," are reverent and acknowledge its importance and glory, but it stirs no

emulation and no compunction—it is out of their line. In all this it is implied that the saintly character is but one species of divine product, a product of sabbath, or still and meditative religion—a form of life to whose epics the work-day toilers, with as legitimate a place as that of the saints in the world, may listen as "tales" without condemnation and without loss of self-respect.

Characteristically, therefore, that service which is the eternal joy of these beatified heroes is the service, not of praise, but of enterprise and resolute overcoming and reckless daring. If God has extra-hazardous work in the unseen sphere, these are the ones who stand ready to do it:

"'Tis theirs to sweep through the ringing deep  
where Azrael's outposts are,  
Or buffet a path through the pit's red wrath  
when God goes out to war,  
Or hang with the reckless Seraphim on the rein  
of a red-maned star."

And along with this fierce joy of divine exertion goes a mirth belonging to their periods of recreation—a mirth born of their intimate touch with the evolving earth and its enthusiasms. At the same time, with that limitation which is apt to restrict the sympathies of those who are strong and overcoming, and with an almost fatalistic deference for God's self-avenging laws of nature, these men dare not weakeu themselves with futile regrets for the world's suffering.

"They take their mirth in the joy of the earth  
—they dare not grieve for her pain—  
For they know of toil and the end of toil—they  
know God's law is plain."

This religion, while it may be a divine ardor for development, is not a scheme of salvation. It is devoid of that immense spiritual uplift for mankind by which Christianity calls out the human spirit, even in the most degraded, to arise and meet the divine mercy. Indeed, it does not present itself as a rival to that worship which is conscious and sanctifying. It is another sphere—it presents only the complementary side of humanity, and the complementary view of the divine manifestation. We may say that in this picture of blessedness is exhibited the highest possibility of spiritual life in the sphere of the divine immanence—no light, or conscious belief, but only the heat of a fervid

cosmic impulse. Without seeking to rival or belittle the faith of those who can walk in the light, the poet suggests that in the sincere and self-conquering ones who have "loved and made our world" there may be a submerged religion which shall come to consciousness in a future world as something far other than an aversion to God. It may not develop into a seraphic rapture as it opens its blossoms in the eternal climate, but it may issue in a tolerable and even blissful *modus vivendi* with a God who has secular service to be performed as well as eternal sabbaths of worship to be enjoyed. And

when we think how many there are, apparently sound and right-hearted and sincere, who nevertheless fail to be touched by our wisest church methods, may not the poet's suggestion lead us to conjecture that possibly our "tales of the seventh day" have not covered the whole ground of the infinite mercy, and that the God who is in his world as well as above it may have some place in the consummations of eternity for those whose worship never rose on earth to a higher level than a disciplined and enthusiastic sharing in God's cosmical process?

RICHMOND, VA

## The Hands of Christ.

By S. Alice Ranlett.

LOUIS BURRAGE stepped back into the shadow of the darkest corner of his studio and gazed at the unfinished painting on the easel before the soft crimson folds of the velvet curtain; the late light fell on it from the northern sky, whose clear blue-green field was flecked with the faint shell-pink strays of the March sunset, and gave a wondrous sheen to the floating white raiment of the picture's central figure; it was Christ, standing as in one of the Easter days, in the midst of his disciples and saying, "Peace be unto you! Behold my hands!"

Burrage noted, with a certain pleasure, the grouping of the disciples, the harmonious colors of their dress, and their faces, eager, wondering, startled yet bright with a dawning of gladness; he was not so nearly satisfied with the central figure. Yet, in spite of his artist's appreciation of imperfections, he could see that the face above the long, snowy garment was noble, pure, loving, and in some small measure superhuman, but in the space where the extended hands should be the canvas was blank. The face of Christ—inspired artists of every time had set it forth, and Burrage knew that; under their influence he had painted—but the bands of Christ, and in that moment when he bids them be looked upon, weary with the healing of the world, wounded with

the sins of the world, yet restored and transfigured by the divine life, intense and radiant in the Resurrection days! where should he find a model for the hands of Christ; or in what soaring of his imagination could he hope to see them? Burrage's was a soul of high ideals, and earnestly and reverently he had undertaken this picture. The artist sighed. He had left the vacant space on the canvas, hoping for an inspiration, and now it was but three weeks to Easter and the exhibition for which the painting was destined. He sank back on the divan, thinking deeply. In the months of work upon this picture he had studied the Gospels as never before, and the one who moves through their story, serene and beneficent in life and death, had become most real to him; to the Gospel narratives his mind now turned in a special search for the likeness of these sacred hands, but he could find no material picture, not even Luke the Evangelist, who "first taught art to fold her hands and pray," had left a word as to their outward semblance; he must fall back upon the revelation of them through their work—of that much was written. It was a work of wondrous healing, wrought upon sick bodies, lepers, deaf, blind, and those with divers diseases, of feeding the hungry, of laying touch of blessing on children, of lifting the dead into life, of breaking and dis-

pensing the holy bread, and the seal and crown was the nailing of those hands, which, while no longer to work, yet, fixed upon the cross, did their greatest work at all.

"But," thought Burrage, "how can I find such hands? Yet hands, no less than faces, are molded by character. I must study the hands of those who do, in some measure, the works of Christ; such there are."

The artist began then to study new models, mothers whose tender hands caressed their children and would fain—poor human hands—keep them from every evil; nurses and surgeons, tending the sick and sometimes healing them, not always—again, poor human hands; the charitable, stretching forth their hands in generous giving, working with them that the poor might be fed and clothed; and he went into the churches and saw the ministers of Christ, as they, in sacramental memory of him, dispensed the bread which was his body. There was one whose pure face, sweet voice, and reverent movements appealed especially to Burrage, who in his extended hands seemed to catch a glimpse of hands divine, blessing and giving bread to the hungering thousands, and again, with yearning that all would eat and hunger no more, offering the bread of life once broken for the world.

In all these studies the young man learned something, and he could almost think into the vacant space of his picture the missing hands; but he was not yet satisfied with his conception of them—he had not seen what they were in life-giving or in suffering for the world.

On the evening before Easter Burrage made one of his frequent visits to a friend, the house surgeon of a hospital. The doctor took his guest in to see a child patient, whose case was critical; a smile came into the blue eyes and on the flushed cheeks as she joyfully greeted her friend, the doctor, saying, "Tell me again, about the little maid."

The doctor, caressing the small thin hands, told quietly the story of the little maid, who, having been ill, fell into a sleep from which none could waken her, till one came who took her hand and said, "Damsel, I say unto thee, arise."

"And, then," asked the sick child eagerly, "was she quite, quite well again?"

"Yes," answered the doctor.

"Do you think he would come and tell me to rise up and be quite—quite well?"

"I think so—some day," said the doctor, lowering his voice at the last words.

The memory of the child remained with Burrage through the night, and in the early morning he wished so much to know how she was that he returned to the hospital, and, entering by his friend's private door, went to the child's room.

"Please tell me about the little maid," she murmured in her half-consciousness, and in the dim, gray light mistaking Burrage for the kind physician.

The young man gently stroked her brow with his cool hand, and softly told the story of the little maid of the old, old days, ending with Christ's words, "I say unto thee, arise." He did not need to go further, for the child had fallen asleep.

Burrage seated himself at a distance and closed his eyes, but it seemed to him that he instantly opened them again, for he heard the very words he had just repeated spoken in a voice of power, yet of wonderful sweetness. Beside the bed stood one in garment of snowy white, stretching out his hand to the child, and she, with the rose-flush of health on her cheek, a joyous light in her eyes, and a smile on her lips, put her little hand into that hand so strong and so tender—Burrage saw it and knew it was the hand of the life-giver—and so rose up and went lightly away with him who spoke. The young man sprang forward, but there was no one by the bed, only the rosy dawn-light of Easter morning lay on the child's face, which without it would have been strangely white, as white as purest marble, and on her lips was the same joyous smile which Burrage had seen but an instant before when he thought she rose up and went away with the one who spoke. The doctor came in, and, looking, said, "The hand of God has touched her, she is gone."

"The hand of God," answered Burrage, softly, "is the hand of Christ; she has indeed risen and gone with him into the life which is eternal," and he went away from the hospital.

The church bells were ringing their joyful Easter chimes and there were many persons

## Introduction I. xi.

2

## 1. Poem.

The Dear Pet	XVII, 47	1
Jew Diamond	XVII, 85	2
New Lamp for Old	XVII, 246	4.

2 Only o' Dialectum"	III, 416	22
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## &gt; 3. Poem.

To G. B.	XI, 19	4
The English May	XI, 143 (Summer)	5
Young Man	XI, 19	4
From Friend to Friend.	XI, 166.	2
The Curfew	XI, 240	1
The Father	XI, 345-	5

4. The Aerogram	I, 134	7
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## &gt; 5. Poem.

Mother o' Mine	IX, Dedicat.	1
Beyond the Pale	I, 192	1
The Burial	XXI, 61	1
Journal	XXI, 62	1
The Explorer	XXI, 51	7

> 6. My Head the Elephant	II, 263	31
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Induction.			2
2 Only a abstraction	I, XI III, 416.		22
6 My hand the Elephant	II, 263 -		31.
3 ♂ Pren. Desirer	I, 134		7
Prem Boghat.	VIII 195		21

Prem. Mother & Me	VII Decade	1
Beyond the Pale.	I, 192.	1

1	{	The Jew Pal.	XVII	47	1
		Jew Smith	XVII	85	2
		New Hampshire	XVII	26	4
	✓	Punjab	XI	19	4
	✓	to W.B.	XI	19	2.
	✓	The Address Party	XI	45.	2
4	✓	The English Flag	XI	143	5
	✓	L'Enseignement N.	XI	166	2
	✓	Fins	XI	68	5.
	✓	The Answer	XI	240.	1
	✓	The Stories	XI	206	4
	✓	The 'Eddies'	XI	345-	5
	✓	The English	XXI,	51	7
5	✓	The Review	XXI,	61	1
	✓	Journal.	XXI.	62	1
	✓	The Review	XXI,	197	4

Off of the Ranch	VII	52	
Along the Boundary	VII	73	2
The Low of the Ditch	VII	162	x

Leave Lurley	VIII	28	1
Thru & the Rancher's	VIII	93	2
On Riffle Long	VIII	172	1

To our Ranch place      xxiii

{ My new cut ashlar takes the light.

{ gather he goes in that I wrought.

{ One instant took to thee denied.

{ One hour the man swings to its place

{ Take not that vision from my bairn.

{ It got beyond an orders and it got byars all 'ope

{ We were sick of being furnished once let em know it too.

{ There were 30 deer & woodcock on the ground an' canard kept.

{ We were rather far we started. We were never disciplined

The eastern in 'er bindweed bows down to wood & stars.

To the biggin gthe last acre to the what gthe clausers!

{ Where how you hear this while away?

{ What how you done evit keep your mess?

{ And what ever the hind goes to show?

{ Above up on the bonnie toppe to the north.

{ Far, far below the skies began to laid

{ My father's wife is red and free of green.

## Kipling as a Moralist and Preacher.

Kipling's general attitude toward religion  
The sceptic. *Worleyca.*

The own view. *Umar & Fazil* (Handi) cap. 166

With reference to Mahomed - Mohammed. Pages 2nd.

Re to Meheria. *America* 247 (Aug 1900) *Mesopotamia* 215 (August)  
Re to orthodox Christianity.

Very uncertain much about England

Re to Ethics

Easy to find flaws

1. The primary test of morality  
*Keep up here*

But as the whole are right. This says for morality,  
a. Artific. & falsehood goes. The commandment of  
the *Emperor*  
as need - choosing as his working

2. The test of the absolute & immutability of one's standards  
*Keep up here.*

How the standards last long.  
The test of the relativity of ethics

Now I have got through with my other qualifications for the present  
Now how does man at the end. What can we learn from him?  
He has his audience & is heard. What is his secret

1. The matter of his moral doctrine.

1. He preaches in exhortation the duty of discipline

The Private Soldier - Bushman. *One Best Reward* The New plan  
Part

Palace

Hot Day 320.

No Teacher 345.

No Return 5-N. 197.

Be clear Kasi Tong. h. 24

Purity. To G.O.P.

Bribery - the *Holy* gallery

2. And with it the other reality of *Redemption*

No very long ago... self control - the smooth &  
clear hand perception of the judgment of one.

*Matthew* 19:20. *Cred Oats* - *Keelvin*

Jamilion

The Devil 237.

3. The moral necessity of *holiness*

*Mosti* 162. *The need*

Jamilion 158

4. To remember the glory of friendship - home.  
 The great thing gets killed - Trembley Book  
 How mere few there & long was it kept secretively,  
 A Bush Train. Gabriel Heatter & the Colours  
 They went the elephant. East & West
5. And as he recollects the glory of sacrificial service  
 The human heart - Only a Subaltern 129  
 In memory for human soul. The Explorer 5-11. 5,  
 In songs for public we  
 The Guards Party 45 Who Knows Where 46  
 Approval the Sergeant 5-11. 81  
 The inheritance given to men.  
 American Vol. need for thirty, the teacher  
 Demand however. Fair standards.  
 & cheat - Go with him women

2. His limitations also
1. Understanding of the common people. Slavery. Seen as it "held them".
  2. No fresh, wandering soul.  
 Stories not like o men. The Poem of War. The Islanders  
 But known of the extreme  
 Upon without violence. Malvina's central character.
  3. No melody or power. "Beyond the Pale"  
 Dreamed in Moody's best sentences  
 His weakness up to his knees matched.
  4. Eighty degrees to the moral aim.  
 No form only vehicle. Extravagant speech.
  5. Art of the conventional - Brooks the man to furnish hymn books.  
 We are to be and yet in it  
 Just as in deer & mice &c. Don't attract attention  
 Bushmen. Dr. T. Sharada.

But his limitations

1. Leader I said, and yet he is rough - not the sleeker bush
2. No conception of life as a divine fellowship
3. No sense of highest reality when at absolute, dives into its sense of  
 truth in writing  
 Speculation. Novels. "to they who see it". p. 359
- + the glee of darkness > the thrill of light  
 The Bell Boy 5-11. 6.
5. Does he know? Subaltern. Evans 134

Kipling

A. T. Pierson

**ROBERT E. SPEER**  
**ENGLEWOOD, N. J.**

## At Dr. Pierson's funeral

It is an honor to be permitted to speak here today  
in behalf of the g.d. & g.w. who come to Dr.P. in great  
part their whole world at least.

It is a natural task to acknowledge for them his living  
interest in younger life, his hopefulness, his sympathy.

But if it can not what he would disapprove it would be  
an honor to recall what he was in so - but Dapp  
& Carey - the services & the Sanitary cause.

We honor him best today by recalling the lesson he  
taught to render the cause of humanity those  
services forward

1. He was one of the great men of the coming nation. Men  
himself have learned to lift up & look on the short period  
the greatest and to concern himself, as a world power of  
Redemption.

2. He was one of the first to echo the note of democracy,  
as elsewhere of freedom. The 2d Long in the First Church  
in Christ's Editor an echo of his lonely voice.

3. He began a new life of prophets. Meekness, in -

- former, free of facts, but blessing, thus being the  
spirit of what each said.
4. His interest was the whole church as well as the  
whole world. His division & co-operation scheme.  
The idea which he was to see.
  5. He let no man's part always in the highest spiritual-  
ness. All disagreements kept such  
apart as to the highest material. - So him an  
ever was more part of the newer optimism of the firm  
enterprise. England.
  6. And he never saw one proclam'd the sacrificial  
principle - the heroic, the courageous, the Grace.
  7. And lastly, he submitted in to the interests of devotion:  
the importance of this when the Bros &c. 'o'  
law - spent & spent out. In other words  
they. Marry - new at. Hell. Then comes the lesson  
not die - but in the glow of love  
The first he will heavenly take in the rising - but!  
but what is now important the first we are told!

## Lessons from an Unfortunate Athlete Lesson.

1. The inspiration of a dear record - when unde-fealed
2. The power of recovery & of victory even though one defeated. The vanquishing of bitter failure leaves just where last "Meng Tern." Shows Jackson failure as teacher or discipline - better than
3. The worth of time & achievement. That carry the heart over or all of no avail
4. And the need & glory of team play. Pre. Smith of Grand River - then the great thing in last race was & will have been. Not the man for the team
5. The glory of struggle - of might against - & pretty close to today in "for him eat no man."
6. And of "futility" which don't win. Be earnest
7. Brackets price. He has but got straining unto blood.
7. The inspiration of the beholder. Both gleams.

Feb 11, 1

In the spirit a man named drew his life at the  
hands of God's purpose for it, at the hands of the church,  
at the hands of the world

How shall we develop in the heart of the Christian public an attitude of sympathy & Christlike pity for Moslems?

1. By removing as far as we can the causes of anti-Moslem feelings of antagonism & suspicion.

In this day the spirit of Crusader is R. Rule

But politically we - the other nations appear strong.

Russia, Turkey, Morocco, India.

I know the blame of Islam. It has a but it is dying.

Let us learn every page the old history.

2. By ceasing to speak harshly and ill of Moslems

or however an identification of race & religion.

The Presbyterian Board. The Cabinet

3. By persistently recognizing the elements of good both in the Moslem race & in Islam

in the same - that had best Sherrick.

in Islam. Many bad but few & even. This is

4. By showing the Christian world of Christ.

The love, purity, reverence of God.

5. By spreading information about mission to Moslems  
and esp. Smooth who does not do it, says and does

6. Accordingly by leading Max Chendler to  
be certain work for Moskva - to deal with the  
problem of Islam.

he says take Kremm's Inst. Episc. Peshawar  
Luttmann - Belauder

7. By feeling it ourselves.

## The duties and opportunities of Educated Women

It is increasingly difficult to specialize thus. But

1. On just duty & principle of woman is to prevent  
worrying tradition. American road. <sup>Immigrant - anti</sup> scruples

2. A lead in to keep fair. China - Kelvin Shih Day.  
A test in the parenthesis of goodness.

3. To set up right ideals & principles for men and before  
them. Do not withdraw the great European Hottely's  
sophistry as to loss now of wealth.

4. To meet the idea of plain duty, in the working things in  
the world. Chinese Gordon.

5. To live & present ideal of leadership, popularity, truth.  
Japan's leader requirements in 1905.

To have down increasing superstitions. E.g. in Society  
the economic conseq. of these things. Care in  
the women having houses in the fishing village  
Shantung. Intermediate University Nanking

To spend money on true values. Good facts,  
bright things. Books on the higher

To assist work - the two cultures (countries).

6. To represent to the world the ideal of the service

The leading opponents.

: 2. Teacher. Social Service. Intellectual. Masses. Many  
The ideal of service. Both here & Inter. State.

7. To keep to mind all the types of the bads.

Then Preachers for women Oppos. argument

But we must be men not less a body to do it.

If being human we can do worst.

But to mind by idea of money influence.

8. To look at anything from a woman's point of view

As the woman. Present day? But look at the  
friends & the indirect influence of others there.

Stephen the first & typical Chrt. Layman Act. vi v. 11

The whole story by Acta. Antwerp.

All that we know about Stephen.

His birth was purely secular - on the law,  
the birth with curse &  
but yet what a leader - son. the introduction

He had contact with great aristocrats wh. "fathers etc".

But also common soldiers in life - as much as an

apostle. Of his career with Peter in tent or basilica

He was able to preach as much as 3 minutes.

He did do miracles & bring back sick after

days. But more so than this took a great amount of judgment

The Chrt. church evidently needed that of very 1st

apostle. It included him in persecutions. When they sought

The house & room got into that also but often & means

of his new opposition. Simon a Cantab. com. said he hated

colloquies in this way

Evidently all the Chrt. peace & principles given to an good

and given to the Chrt. laymen to be carried from

nowhere. - including Paul. v. 10, 11

The passing off had over his - Acta. vi, 15. Peter, Cantab.  
for - Smith.

Any other lysman can do his debt in open to the  
new princ before met. Blooming. 3rd. Rebels  
but not the other one feared can be waged to any  
to war in connection with the big work that he had  
the communism of principles. No betraying new opponents  
than that of old. Lysman. A. V. 7

An exp of old day philanthropy like this  
is then then no distrust. When big, clinical reform.  
Then less this in what they think. A VI. 8  
In note this if a lysman lyrics ready to even be given  
right on to superior service.

O lysman is most likely to met the rebels. But to  
be engaged of these by ;) h to mit against them.  
Th but most like free are now. G. VII. 59, 60.  
Maryland not in deciding clinical privilege.  
This means lysman a great other. dictatorship. Entitled  
to any operating religion. Islam. But then Gloka.  
Then wanted for the ministry. Consider it. But if you  
believe you are not ;= exempted from this.. Service.  
Th my wishes to such big work is to open to her  
it. Act VII, 59.

My an Paul. A. VIII. 1. XXVI, 10. XXII, 20. My friends. 5th example.  
As the sum a large

## The Need of the Free Foundation

Origin & significance of the custom of corner stone laying. The Mosaic Covenant <sup>Octave. High life</sup> <sup>alpha. Gethsemane</sup> <sup>Liberation of Isr.</sup>

The great lesson in the importance of the principle of beginning right. i.e.

1. With God the Bible. Abp. Daugle. Known - "The beginning is from God. The end is Jesus."

2. With sacrifice - with the definite & unwithholding commitment of life.

3. With trust. The deal of the school. George Dyer "The trust makes you free."

4. For the spirit of covenant. The Marian, Community spirit represented her.

Let us now recognize the importance of these principles of living, right in order to go on right

- And we also better now in this way to certain great questions which are illustrated here today,

1. That those who have gone can serve & bless the generation after. Meiji legend. Our work done

2. That no mission is too great to incur for one soul

3. That the best wealth of the community is the love  
of its citizens

This body is a conserving & creative force.

G. with financial & bridge works.

4. That from Christ is the only true foundation  
for a body, for the Guild, for men, for  
the Community. - Bremer, Supreme Court.

Let us renew our loyalty today to the conditions &  
pledges respecting to the spirit which should rule here

Perity,

Loving

Honesty

Brotherhood

And to the New Foundation

I Cor. III, 11. Eph. II, 20. I Peter I, 6.

J. D. G. D.

Rehoffs. Wolverine Room  
250 West 57<sup>th</sup> Street  
200

Rec'd 12. 35

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NEW YORK, N. Y.

J. H. C. D.

Aug 12, 35

Schroff's. Drawing Room

200 West 57<sup>th</sup> St

CHINA EMERGENCY CIVILIAN RELIEF

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NEW YORK, N. Y.





## 2.8. P. 3.

My memory and friendship.

Poem's history.

My poem

Acrostic à la G. Paxton

1. Toleration & Charity

Theology - Confused

Tolerance. Lord Grey.

Femininity. Meadows "Chorus"

Candy rose.

## 2.8.-

Independence -

New regularly married

Opinions.

Wonder & Nature

Skin disease , Skin brand & due to

Unsanitary

Unsanitary nature

Self-delusion & Improvement

Skin as a teacher

Harmful to health - Bob Davis

## 3.P.

Persuasion

Musie

Jenny - bad feeling

Jenny sober before several hours

Wearing paths in carpets -  
Hawthorne Valley, the great American  
Federative.

### The term Schedule in College

Rise 7 A.M.

Wash 1½ hours

Musie 6 "

Study 6 "

Reading 3 "

Reading 2 "

Walking, tennis, ball, 3½ hours

Conversation 2 hours

Retire 7 P.M.

4.5.

Sincerity "Freedom from hypocrisy or pretense"  
Sagacity "A readiness of apprehension; discriminating intelligence; acute, practical judgment."

Benevolence "Benevolent; charitable; beneficent."

Charability "The state or quality of being same"

Saprophytic "Producing taste or relish."

Stoichiometry "The doctrine of the fundamental laws of thought."

Dz. 2899 "The point at which the moon or a planet is in conjunction with or in opposition to the sun; time of new or full moon; a union of parts or a union."

ROBERT E. SPEER  
ENGLEWOOD

2. Fig. The giving off feelings is primary and internal understanding

1. Reason for death + accuracy ✓ statement

2. Sense of preparation

3. Mental peace

4. Spiritual well-being

5. Sorrow

6. Empathy

7. Anger

C. Jones  
P. 103

I'm told I must be humorous  
And say things like the numerous  
Things witty that our honored guest  
Is always getting off his chest.  
But I am not as bright as he.  
I'm but a dullard as you see.  
And this is all the greater shame  
For which I take myself the blame,  
I'm now for five and fifty years  
As from his whitening beard appears  
And likewise from my whitening hair  
As much of it as still is there,  
I have his company enjoyed  
And all these years have been employed  
In trying hard with all my might  
To keep his agile mind in sight.  
The first disorder in music dolor

And never did this interest subdue  
Completely : though as I recall  
He waited for a tennis ball  
And how to make its course deflet  
So's all his other tasks neglect.

In spite of conscience and its callin's  
He spent his time with lengthy Rollins  
And Alexander Reading Euclid  
Working a bit of Aleck's case sick.

Beside it our Reunion Hall  
Has traps around short and yell and bawl  
How they ever got through college  
Is something passing human knowledge.  
But through they got. I'm glad to tell  
That Powers did especially well

To be exempted from the song  
God finished with a second group.  
That "song" I needed for the rhyme  
But too it fits this Colby time  
No you would know if I could show  
The picture which George Merritt drew  
Of the anticipated steer  
In which I added "Cannibals"  
Did threaten with their mandibles  
To gnaw our missionary boat  
Because we did this think defeat  
Through all the college years, however,  
Our friend can <sup>do</sup> ~~get~~ no more  
For any single day or hour  
Desert out all his skill and power

Then his piano, making sounds  
which now and then slipped earth bounds  
I'm set by Bach a Paderewski  
Standard Mozart a Ternski.

For the campus round and round  
With those lovely notes resonant

Dr. Richards

ROBERT E. SPEER  
ENGLEWOOD, N. J.

## Unveiling of the tablet to Dr. Richards.

A stream of yellow sunlight on the sloping Moundes  
of New England lies touching a mass of granite  
bredder with radiance and friendliness - this was Dr.  
Richards to those of us who knew him as a man open  
his heart to his brother's joys in his past.

1. He was the granite bredder.

of N.E. stock & N.E. training - all his Schools

The Puritan tone & uprightness

No Jealousy, gay in Plainfield. Plain dress.

His heart clear & sharp conviction.

High conception of duty

True judgments of character

Generous action at End Part.

The writer - No mincer of words. & writer of what ever  
given on from the Baptist. to be written

2. But he was also the yellow sun light.

The genitiveness & shrinking from giving pain. Darkels.

The quizzical twist of the head & the rising intonation.

The joy in a good story. - the laugh.

The playfulness, delight in teasing.

The pleasure in those experiences - like a view from hill top..

3. And he was the sunlight on the bredder on the hill side.

Fond of all sports

And hating to be beaten. - At first. He is laughing with  
the now at new Recollections.

His greatest sport was mountain climbing.

In Europe.

In Switzerland

In Mexico and me.

Tinby's form. Don'ts form

4. His going to the top or end of things was characteristic of him.

His interest was in life but he was a true idealist

He has his own firmly wrought theology.

Bro. Kepeshad was his name in Eng. Preaching.

His religious tendencies, new, free fitted. n. for "Varieties".

His theory of church organization - in the early days -

Split in Pys.

5. In all that concerned his character & mind were contradictions & positive.

He was a true Calvinist. "God does what He will." No pleasure  
or knowledge - lost in God the more.

He loved the end products. "The Cross". "No descendant  
will bear."

Both with the church & with men. As was an ascetic &  
a kinder

A fresh, original mind. "The Democracy plan." "Don't

6. This ends creative interest and his family relationships  
and his spiritual hunting & hunting made him an  
ardent missionary spirit

Friends of the Bd. & then Africa Com.

This fidelity.

This premium for purity, freedom, - death

"My children are all mine in bed". Job x1,7

"Get thy bed before the sun riseth". Gen 44:34

Judas & Joseph & Benjamin

Mosiah xiv, 13, 14

7 And the home driving quality of these death was illustrations  
of the man. He was real. - no schemes - builder, no manipula-  
tion of others. "Let thy men be truth" consider as a  
principle. He demonstrated the Christian example. Even  
this. Trust of the Bd. at -

8. Let us return from all these things to the personal flavor  
of his spirit and the quality of his priesthood.

He has the N.G. Mission which

His power - His first mission gives him. "Dancer"

His tenderness - At least. "It loves tends."

This interest was in individual people however. That  
wasenary at Vicksburg.

And yet how strong his love of Yale

The completion of his character & priesthood. The progress at

John McCostie funeral.

9. And now when we look out on the hillside where he was  
buried, sunlight bathes the sun

Foss, single Dilection.

Good choice of men - the upper Room for 1933 "I think there  
is no other kind of Year (the f. n.) that brings the men of the  
World so near definitely to a safe 'encyclopedia'

## HYMNS AND SELECTIONS

**Anthem** - - - - - *Spoehr*

Blest are the departed who in the Lord are sleeping, from henceforth  
for evermore. They rest from their labors, and their works follow them.

**Congregational Hymn** - - - - - *Barnby*

### FOR ALL THY SAINTS

For all Thy saints, who from their labors rest,  
Who Thee by faith before the world confessed,  
Thy name, O Jesus be forever blessed.

Thou wast their rock, their fortress and their might;  
Thou, Lord, their Captain in the well-fought fight;  
Thou, in the darkness drear, their one true light.

O blest communion, fellowship divine!  
We feebly struggle, they in glory shine;  
Yet all are one in Thee, for all are Thine.

But lo, there breaks a yet more glorious day;  
The saints triumphant rise in bright array;  
The King of glory passes on His way.

From earth's wide bounds, from ocean's farthest coast,  
Through gates of pearl streams in the countless host,  
Singing to Father, Son, and Holy Ghost,

"Hallelujah. Hallelujah!"

**Anthem** - - - - - *Noble*

### SOULS OF THE RIGHTEOUS IN THE HAND OF GOD

Souls of the righteous in the hand of God,  
Nor hurt nor torment cometh them anigh;  
O holy hope of immortality,  
Souls of the righteous in the land of God.

Souls of the righteous in the hand of God;  
To eyes of men unwise they seem to die,  
They are at peace. O fairest liberty,  
Souls of the righteous in the hand of God.

On earth as children chastened by love's rod,  
As gold in furnace tried, so now on high  
They shine like stars, a golden galaxy  
Souls of the righteous in the hand of God.

## HYMNS AND SELECTIONS

*Elegy*

*Gounod*

### THE RADIANT MORN

The radiant morn hath passed away,  
And spent too soon her golden store;  
The shadows of departing day  
Creep on once more.

O by Thy soul inspiring grace  
Uplift our hearts to realms on high,  
Help us to look to that bright place  
Beyond the sky.

Where light, and life, and joy, and peace,  
In undivided empire reign,  
And thronging angels never cease  
Their deathless strain;

Where saints are clothed in spotless white,  
And evening shadows never fall,  
Where Thou, eternal Light of light,  
Art Lord of all.

*Congregational Hymn*

*Dykes*

### TEN THOUSAND TIMES TEN THOUSAND

Ten thousand times ten thousand,  
In sparkling raiment bright,  
The armies of the ransomed saints  
Throng up the steeps of light:  
'Tis finished, all is finished,  
Their fight with death and sin:  
Fling open wide the golden gates,  
And let the victors in.

Bring near Thy great salvation,  
Thou Lamb for sinners slain;  
Fill up the roll of Thine elect,  
Then take Thy power and reign!  
Appear, Desire of nations!  
Thine exiles long for home;  
Show in the heavens Thy promised sign!  
Thou Prince and Saviour, come!



THE SERVICE OF UNVEILING

OF THE

TABLET IN MEMORY

OF

*William Rogers Richards, D.D.*

AT THE

BRICK PRESBYTERIAN CHURCH

NEW YORK CITY

SUNDAY AFTERNOON, JANUARY TWENTY-FIRST

AT FOUR O'CLOCK



## ORDER OF SERVICE

---

### Prelude

Anthem—"Blessed are the dead Departed" - *Spoehr*

### Invocation

Congregational Hymn—"For All Thy Saints" *Barnby*

The Scripture - - - - George S. Webster, D.D.

### Prayer

Anthem—"Souls of the Righteous in the Hand of God"  
*Noble*

Foreword - - - - William P. Merrill, D.D.

Address - - - - Robert E. Speer, D.D.

Elegy—"The Radiant Morn" - - - - *Gounod*

### The Unveiling

#### Congregational Hymn

— "Ten Thousand Times Ten Thousand" - *Dykes*

### Prayer and Benediction

Sevenfold Amen - - - - - *Stainer*

RETURN AFTER FIVE DAYS TO  
THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
156 FIFTH AVENUE  
NEW YORK, N. Y.

DR. ROBERT E. SPEER

Kindness of Dr. Dodds

*for W.A.S.*

RETURN AFTER FIVE DAYS TO

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

158 FIFTH AVENUE

NEW YORK, N. Y.

DR. ROBERT E. SPEER

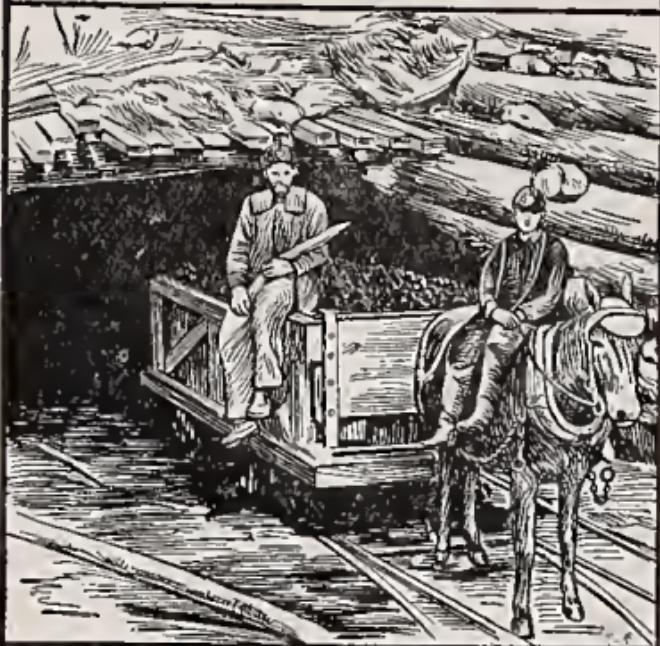
Kindness of Dr. Dodds

6013

*John Mc Dowell*

A  
BY-PRODUCT  
OF  
ANTHRACITE COAL

*by Richard S. Holmes ~*



**AMERICAN TRACT SOCIETY**  
Park Ave. and 40th St., New York

*Gem No. 742*

*Over -*

# John McDowell

## **A By-Product of Anthracite Coal**

Thirty-six years ago a Scotch boy was born in one of the mining districts of Scotland. His father sought the United States, hoping for better wages and larger opportunities of education for his children, when this boy was yet a baby. The family found a home in the anthracite regions of Pennsylvania and the father went into the mines.

The laws for the prevention of child labor had not then been passed. The times were hard. The year 1878 was one of great financial distress in the coal regions, and any hand that could work at all was compelled to do its part, large or small, to provide the means to keep the wolf from the door.

The Scotch miner's family felt the rigor of the struggle and the Scotch boy, who had grown to be eight years old, was put with his little body and his little hands into the coal breakers. Think of it!

## A By-Product of Anthracite Coal 3

Get a picture of the breaker-boys sitting in the pockets of the runway, down which the coal and slate is running, picking out the slate and wearing their fingernails away—yes, wearing them down until the blood comes as they pick the slate from the coal; their noses full of black dust, eyes full of black dust, ears full of black dust, mouths full of black dust, lungs full of black dust—think of it! These were the breaker-boys of 1878 in the anthracite regions, struggling to earn a pitiful penny to help pay for the coarse bread or the oatmeal on the family table. The coal used in that winter of 1878 was loaded with the sorrows of those little eight-year-old breaker-boys.

Boys of this age grow at a mushroom rate when they can eat enough and play enough. This Scotch boy had the slope of the breaker-chute for his playground and it was there he grew. For three years he picked slate and then went on to the post of door-boy; the ways into the chambers of the mines are closed at the bottom by a door, and a door-boy stands all day on guard, opening it when the mule brings down or out the loaded train of cars.

## 4 A By-Product of Anthracite Coal

In the damp and dark' passageway, n eternal semi-darkness, with no companion and only the monotony of opening and closing the heavy door, the Scotch boy worked two years. Then times had grown better. The father had been industrious and frugal and a little home had become the property of the family. But the comfort of a miner's home is coal-black comfort. Carbon is all-pervasive, and it blackens what it touches. The boy was growing a little; he was thirteen years old, but the grime of the mine was in his life.

Two years as door-boy had not made him wicked nor broken his spirit. He was sent forward once more. This time he became mule-boy or train-driver. Here he stayed a year. He ran his cars with his mule out of the chambers when the miners had filled them, coupled them into a train and took them out to the shaft. His run-director was the one whose orders he obeyed; all he had to do was deliver and couple his cars and run them out as the orders came.

So a year more went by. Things had gone so well with the Scotch family that the father thought this boy could be spared from the mine to learn some-

thing outside which would give him a better chance in the battle of life. The boy was given his choice as to what he would do. Instead of books and school he chose to learn the work of the machinist and engineer, and visions of a future that he would enjoy were bright in the mule-boy of the mine.

Only a few days before his time to leave the mine a pay day came. The boss of his train, his runner, drew his pay, and the next day was not in the mine. The drink fiend had him and the boy was left to get his train out alone.

He did the work as always, faithfully; the cars were all coupled but one, and that he thought to run down the grade by gravity without the mule; he started to run by the side of the car in the narrow runway, stumbled, fell, went under the car and was caught by the gearing and dragged along toward his death. His left arm was cut and mangled hopelessly; his left leg was broken; a great spike was driven through his right knee and his right hand was mangled. To be dragged until the car struck the train was death.

The boy had presence of mind to thrust his right foot in front of the wheel

## 6 A By-Product of Anthracite Coal

of the car. His miner's boot was very heavy; the wheel of the car ran up upon the heel of the boot and stopped; a heavy timber on his left arm closed the torn artery. With the same presence of mind he called to the mule the accustomed signal, having given which when the work was done he would mount and ride out of the mine. The mule obeyed the signal and rushed out to the bottom of the shaft. The men there saw the mule without a rider and knew something had happened. They hastened in and found the boy.

It was thus his life was saved. He came back to life very slowly. But when the broken leg was healed and the pierced knee cured he had a right hand crippled for life and an empty sleeve. The hope of his life was ruined. He was nothing now; nothing but another of the victims of anthracite coal; he was fourteen; he had worked six years at hard, hard labor, and now was like a bit of the slate that he had so often thrown out in the breakers, only refuse, only a bit of broken humanity, only a by-product for which there could be no use.

But the boy was Scotch, with six years of training by strenuous American life.

## A By-Product of Anthracite Coal 7

"I cannot work but I can go to school, and to school I will go," was his resolve. Friends found that school which D. L. Moody founded for poor boys, where they could pay a part of the cost and the pupil could work out the rest. The same friends raised the money to pay for the five years' training, and with his one arm and an indomitable heart he earned by his own work the other half of the cost of his school course.

Then came Princeton University and then Princeton Seminary, and then the gospel ministry. For ten years he has been preaching, at first in a humble field, but growing there and always growing, he has gone on from field to field, until now, in a suburban church of our great metropolitan city, he is making it evident that the breaker-boy, the door-boy and the mule-boy is to be one of the strong forces for righteousness of the coming generation.

He is already an authority on the relation between the laboring man and the Church. He has taken as to that question the only philosophic ground: "Labor belittles no man, wealth-owning belittles no man; a man's a man for a that. No classes; no laboring class, no

## 8 A By-Product of Anthracite Coal

capitalistic class. Laboring men? Yes, they are the world's bulwarks. Capital-owning men. Yes, they are the world's enterprise builders. But laboring man and capital-owning man is each a man."

How God works in preparing His men for their work! The breaker and the door and the mule were necessary to this man's equipment. God called him to the ministry. He did not hear, and the only way to make him hear was by disaster. There was earthquake and thunder and fire, but they left behind the ear to hear the still small voice, and hearing, this "by-product of anthracite coal" became the young prophet of an incoming day when right, not rank, will rule.—From The Westminster.

AMERICAN TRACT SOCIETY,

Park Ave. and 40th St., New York.

156 FIFTH AVENUE  
NEW YORK

So as f. was one of the dearest friends, best men, noblest chrs.  
in his life know & can have known  
not a descendant not in our memories  
the most perfect career - to day  
But one fault in his character - the man to avoid

1. Truth

Always thinks in what's man in in the dark

Truth in speech

" <sup>thought</sup>  
" character. "I am the truth"

2 Courage

Truth in action oblivious courage to his handicaps

In speaking & doing right

In the field Soc. adv. com.

In the Stee. Soc. before

In the Boston Soc. before

In several other ways

3 Balance "sound mind".

No interfused topics

Sound personal effort & clear & logical

Prudent & logical

In his function of teacher

4. Unpleasantness

No friends or say nothing  
No vanity

5. Good temper, humor.

Paternalism

Generosity

2. Walk & talk - some of the best education of all time  
their family in play now

French Regime

French style

7. Generosity.

Kingsley anti-war

I am asking

Mr. DeLavan

Mr. DeLavan  
rush  
you  
the  
M.M.S.  
R.K.M.

Thur. Nov. 18, 1937.

My dear Dr. Speer: Thanks so  
much for agreeing to cooper-

~~Mrs~~ RACHEL K. McDOWELL

ate so that "THE PRESBYTERIAN  
can get a copy of your  
eulogy at the funeral of ST.  
The New York Times. JOHN McDOWELL.

RELIGIOUS DEPARTMENT

( OVER )

Please the moment you  
get it edited mail it RUSH  
to Miss Anna I., McKinney,  
"The P R E S B Y T E R I A N",  
1217 Market Street, Phila-  
delphia. Of all the MANY  
magnificent jobs you have done  
in your life of service the  
most magnificent was the sermon  
R.K. McDowell

Thur. Nov. 18, 1937.

I am asking  
Mr. De Lavan  
to rush you  
the MMS.  
R. KM.

My dear Dr. Speer: Thanks so  
much for agreeing to super-  
~~pose~~ RACHEL K. McDOWELL

I ate see that "THE PRESBYTERIAN  
CAN GET A COPY OF YOUR OBITUARY  
EULOGY AT THE FUNERALIST,  
The New York Times. JOHN McDOWELL,

RELIGIOUS DEPARTMENT

(OVER.)

77 South Main St.  
East Derry, N. H.

Dear Dr Speer: <sup>and his</sup>

Always - your wonderful  
and understanding words  
regarding my dear John, will  
be an inspiration and a  
real blessing in my life

As I listened I kept thinking  
"I thought I was the only one who  
knew some of those characteristics"  
It was such a joy when you for the  
service and the fact that he  
wanted you - made the whole thing  
a benediction. Thank you from  
the depths of my heart and life.  
You know I'm sure how much  
he loved and admired you  
and I was so glad I knew whom  
he wanted for the service.

The enclosure is but a small expres-  
sion of our appreciation of your coming  
to us and I hope will cover  
your expenses -

With Deep Gratitude  
Minnie Fowler McDowell

December 19,

The Crescent  
Short Hills N.J.  
220

Dear Mr. Speer

I cannot let another

hour go by without trying to put  
into words the thoughts which have  
been constantly in my mind ever

Since we arrived Tuesday after-  
noon. Every minute has been filled  
with the many things I have had  
or wanted to do for Mother alone  
taking care of my own family here  
at home - I know you will under-  
stand.

I remembered saying ever  
since childhood that "Next to  
Daddy I would rather hear Dr.  
Speer" and so it have you wills  
me, to hear your words of such  
perfect tribute to my Father's life  
and to have you pronounce the  
Benediction upon his work was done,

meant everything to me, not only for  
myself but because I knew he wanted  
you -

Robert joins me in this our  
sincere & deep appreciation -

Very sincerely

Brooks

Thursday, Nov 18<sup>th</sup>

*Park G. Moody*

MIDDLEBURY COLLEGE  
MIDDLEBURY  
VERMONT

THE PRESIDENT

*W.W.*

November 17, 1937.

Doctor Robert E. Speer  
156 Fifth Avenue  
New York City

Dear Doctor Speer:

I was so impressed with that service yesterday that I can't refrain from saying so and telling you how touched I was by the extraordinarily beautiful reference to Father and John McDowell. Just having returned from an absence of three weeks it seemed difficult to go down but I was well repaid.

Gratefully yours,

*Park D. Moody*

M/sp

The Northfield Schools  
MOUNT HERMON SCHOOL · NORTHFIELD SEMINARY  
East Northfield Massachusetts

OFFICE OF  
THE EXECUTIVE SECRETARY

November 17, 1937.

Doctor Robert E. Speer,  
Lakeville,  
Connecticut.

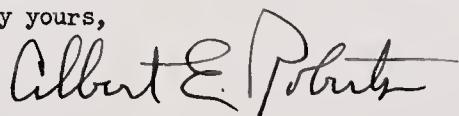
Dear Doctor Speer:

We should very much like to reproduce in attractive form that moving statement which you made at John McDowell's funeral yesterday. I shall never forget it and I am sure that I am speaking for every one in that crowded church. It must have been of great help and comfort to Mrs. McDowell and other members of the family. The beauty about it is that it is all so true, and what a comfort it is to all of us that this could have been so beautifully done by such an understanding and loyal friend as yourself.

I learned through Doctor McDowell's secretary that one of the strong reasons why our good friend, John, and the family wanted you to render this service was because of your intimate knowledge of and fellowship in the service at Northfield, and all the time you were speaking the little group of Northfield representatives thought of you as our representative.

I do not know whether you have this in manuscript form and I am not certain as to whether any one took it down, but I want to assure you that if you could get it to us in any way it would have a widespread distribution in the areas where John was best known and greatly loved. Can you help us in this matter and are you willing to give your approval for the publication of this inspired statement?

Very sincerely yours,



## A BREAKER-BOY MODERATOR

In the polity of the Presbyterian Church the biggest office is that of Moderator—an appropriate name for a presiding officer. His function as defined in the early records of the church was that of "preventing confusion in reasoning." Dr. John McDowell in his person and unusual experience gave the office a wider scope. He was not only a moderating influence in meetings; he was also a mediator between individuals and groups of men in civil disputes—especially in the field of industry. For this he was especially prepared by his early associations with men in the coal mines, where he began his working life as a "breaker-boy." Losing an arm, he had to seek other employment and in doing so found his way into the Christian ministry.

The gospel which he preached without ceasing till death came was that it is the duty of the church in its social and industrial ministry to spiritualize individual lives rather than to seek legislation. "It may not be the business of the church," he said, "to give the world an economic program, but it is the business of the church to see to it that no economic program is per-

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mitted to exist under which injustice and oppression and reckless gain-seeking find shelter." This was the philosophy of the "breaker-boy" who, coming to America at the age of 2 years with his Scottish parents, became the "Moderator" of a great church, an interpreter between God and man and a Mediator between man and man. It is difficult to see predestination in the accident that prevented his being a miner except as a foreknowledge that also pre-ordained his life ministry and called him to it. Not only was he called; he was also justified and glorified in that ministry.

---

## "LIE-DOWN" STRIKES

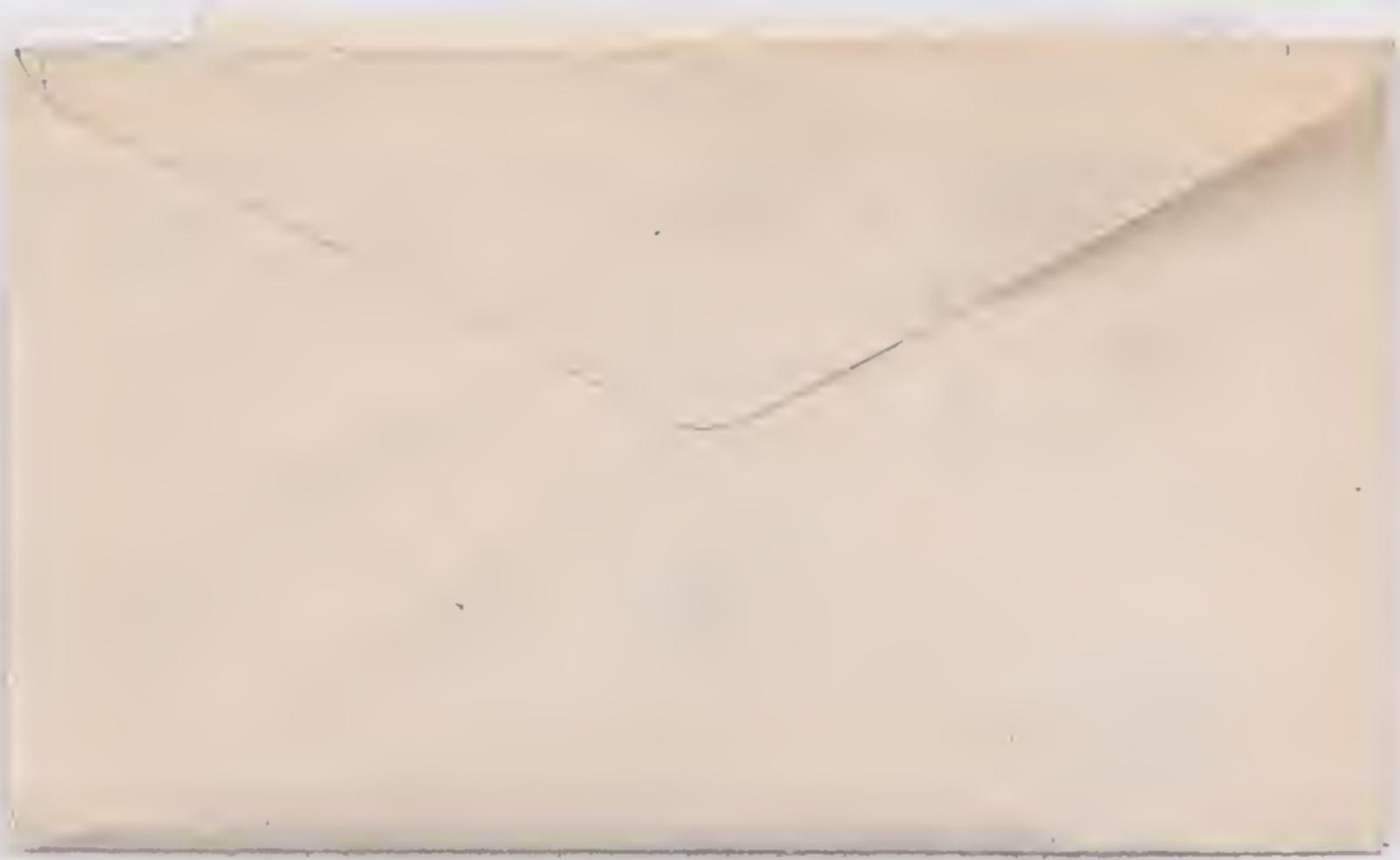
The right to picket is a valuable right which enables union leaders to focus public attention on

RETURN AFTER FIVE DAYS TO  
THE BOARD OF FOREIGN MISSIONS  
OF THE  
PRESBYTERIAN CHURCH IN THE U. S. A.  
156 FIFTH AVENUE, NEW YORK.

*Reverend Dr. Peter  
Gotham*

Remember her speech  
at the meeting of  
Orthodox Union

RETURN AFTER FIVE DAYS TO  
THE BOARD OF FOREIGN MISSIONS  
OF THE  
PRESBYTERIAN CHURCH IN THE U. S. A.  
156 FIFTH AVENUE, NEW YORK.



## SUNDAY IN THE NAVY.\*

BY COMMANDER WADHAMS, U. S. N.

We are great Sabbatarians in the navy. I do not believe there is any portion of our country where the Sabbath is more respectfully observed. Men are called at a later hour than on week days, to give them a chance to rest. Only absolutely necessary work is done. The decks are only wiped up, instead of being scrubbed with sand. We only want to present ourselves decently and in order, according to Bible instructions. The brass is given an extra rub on Saturday, in order that it may be right on Sun-

\*Address delivered at Students' Conference, Wednesday morning, July 5, 1899.

While church service is on you will see a unique sight on board of a man-of-war. We have what we call a church pennant, a large, long, white, narrow flag, with an immense blue cross on it. Whenever that pennant floats on any man-of-war there is no signal made to that ship by the flag ship unless it is absolutely necessary, in case of an emergency. Every ship is excused while service is on from all routine of signals. When that pennant is run up to the peak, our national flag is lowered just below it. All during church this white pennant with the blue cross, emblematic of our common Christianity, floats above our flag, but that is the only flag that is ever allowed to float above the stars and stripes.

*Padon or white hoy. on tent*

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150 155, 162, 176, 178, 179  
185 193, 201 203, 214 215  
217, 220, 229, 231, 234 235 240 241  
247, 257, 262 264, 284, 291  
294, 297, 299, 310 318 319, 317  
6, 322 326, 334, 341, 365  
370, 373, 376, 389, 400, 402  
404, 405, 407

Waiting, gathering & down

\*, 61, XLV, LVI, 5 · 411, 13, 17, 18, 24  
29, 45, 78, 53, 55, 58, 72, 90, 93, 98, 104, 135,  
151, 181, 187, 213, 283, 364, 377

Fordon's Journals at Khaotum

## Chinese London.

- 3 His prayer 4, 18, 59, 61, 60, 94, 102.  
2 His attitude to the world 62, 88, 90, 112, 132.  
1 His belief in God 7, 9, 10, 11, 28, 40, 68, 84, 85, 100  
4 His view of sin & evil 4, 6, ~~114~~  
6 Impression God's leading X, 4, 98, Coda.  
8 His love of spiritual things XI.  
Theosis XII, 5, 10, 97  
Death XI, 48,  
Concubry  
Mission XI, 69, 130. Two masters 103  
Eric speaking 3 Heaven 124  
Donats 4  
Debtors 6.  
Fowlers 11.  
The Spirit 13 Speaking on Ad. 13, 41, 89.  
Time for things 14  
Talk with Christ 21, 44. God's dwelling 31, 67.  
Oppression 23, 25.  
Humanity 25, 26, 26, 72, ~~148~~  
7 Sin in thought 27, 43, 44, 60, 72, 89, 109, 127  
Abraham 30.  
God speaking 49.  
5 Master God 65, 69, 70, 94 106, 110, 128  
Soul in 74.

C. H. Frost

P.S. I am quite happy, thank  
God, a like Lawrence, I have  
tried to do my duty.

*Bibliothicae Dilectorum*



MADISON SQUARE  
STATION

COMMITTEE ON COOPERATION IN LATIN AMERICA  
254 Fourth Avenue  
New York, N. Y.

Dr. Robert E. Speer  
Rockledge  
Lakeville, Conn.

# Biographical Outline

COMMITTEE ON COOPERATION IN LATIN AMERICA

254 Fourth Avenue

New York, N. Y.

Dr. Robert E. Speer  
Rockledge  
Lakeville, Conn.



MADISON SQUARE GARDEN



P Y R A M I D  
CLASP  
6 x 9 No. 55 32 Jute Finish

A lie never justifiable

A Lie Never Justifiable. Ds. 63:8. I John 2:21.

My talk at Princeton and my surprise at the earnest discussion it aroused.  
The matter seems to me so vital that I want to present my contention clearly  
and strongly here.

My interest piques by Dr. Trumbull. Of course I had felt the wrong of falsehood but  
I had never thought the matter this deeply and seen how vital fundamental it is  
Dr. Trumbull views. In sixteen countries. His book, "The true friend."  
This the very central thing. - How a man stands on the question  
as ~~but~~ one above lies & beneath & opinion. "Comes you lie?"

Now it is not a matter of dogmatism. Not important but for our honor we  
do not need to go into that. We know what a lie is - we are ashamed that  
the best & the last in what we know we call a lie. So it seems right?

In all history and in all lands there have been those who demanded "No." and then  
away the heretic and - the sage of truth; of - to find a pure woman honor  
"Then scholars from the ring

I crowded warriors. Say low now, say now!

The ring was well lost; we'll count for the -

Hon. Mrs. Stein said, and good as any wife's.

By day! say now! and there is Aspergum!

"The happiness!" I answered. "of my life

On as word though, we fear not therefore, Help!

I turned not his to run the joys of Uzabal,

And see the earth's delight."

Among the Egyptians "Truth was the main cardinal virtue" and "falsehood was an -  
abhorred abomination among them" (Exodus, 20). When the Ark appeared in  
Hercy's hands brother for divine judgment it needed only to say "I have not been  
a 'falsehood' a fact of cognition.

Among the Greeks - low practice - we estimate "In the hour of truth, who is  
truthful when nothing is at stake [when it makes no difference] who set more  
safely to truthful when there is a stake [when it does make a difference]; for  
to lie [then] there the lie is shameful, since he knows it largely because it  
is a lie!" By - Lombard on the lives of the Philosopher & Sophists, the  
plain teaching of the tragedy is that "the unparce of heaven are not to be  
lured by a lie

Among the Latins "A lie with thee is held in delibration"

Among the Africans - "he was go Matabal in names," said for now adhesion to  
him" he is "matabal in the lowest degree; Kochen & Barrow, 2:29

And this of course in the view of the Bible  
the prohibition in the code.

The Standard go gentleman on both sides in the South - & C. S. gentlemen's code.  
The popular contempt of the Southerner. "No Negroes & slaves and my Father,  
the denunciation of the Prophets.

The pure condemnation of the N. S. D. Copperheads &c.  
The learned exclusion at the last.

In the heart of man and the Word of God says that truth is always right and a lie is  
always wrong. But I want to let this matter out thoroughly now & still say,  
a lie is never right.

1. The foundation principle. No Court and no law can change an old ad.  
The Bible says he cannot - Job 6:18 Esther 1:2.

One can see how he considers "Truth is, to speak, the very substratum  
of safety. It is in fact & sense the foundation & all the moral preparation  
of God, that without it they cannot be conceived of as existing." Stringfellow  
J. F. 145.

No lie is right. Cawth. No one of the Devil. Pro 8:44 Eccl 5:3

2. And just as a lie is inconsistent with the character of God so is it with the  
character of man.

For that ayer tells an utterance of the character of God & mostly shows the  
abominations in it except what is in the fear of God for it is no lie  
and is "a man who violates the truth, sin against the very foundation  
of his mortal being. As a false God is no God, so a false man is  
no man; he can never be what man was designed to be; he  
can never answer the end of his being. There can be in him  
nothing but is stock and brat mortis. Hobg. J. 146

3. On any other basis the very foundation are gone. The abomination of lies  
in Dr. Thorneycroft says "comes directly to the destruction of the civilization."

You say a lie is only vice. How can I know where you think it is?  
"On gods & with men as lies are true". Stringfellow or Brantley, i.e. have

4. And they are not only from human vice, come out from the world comes,  
out from knowledge. We desire not in the opinion that there is an  
invaluable truth and that it is expressed in nature. But when  
one has lost his mind by circumstances.

This explains the absolute certainty of man his starting.

5. And any falsehood is anti-social. it overthrows civilization, the  
organisation of men. This leads me. Eph 4:25  
as I have said - personal but also social, "Truthfulness is owed to Society  
as essential to its integrity. It is the indispensable bond of society. It  
is the lie in itself regarded as an injury of mankind. & it is not an  
affront to the human to rebuke it it has to it is an offence against hu-

many." Dr. Styr. J. 165

6. And hardly we comes not concern'd of him as lying. Dr. Brown.  
"How dare others ever to brought to remonstrance a duty of lying,  
to remonstrance his that had no place. No but for me in another  
we comes here unapologetic about in this way." (J. 131)  
and with Christ the master of the given we can only concern'd of us  
willing to do but not to lie. Somewhat further

Now this seems to me to be unanswerable, and yet I know that there have been  
and are good men who argue that a lie is sometimes justifiable.  
The two sides.

Against him. Matthew 54, 93, 98, 176, 185.

For him. " 85, 91, 104, 175.

Bacon, Shropshire, the greatest

If you tell the country we good. I don't

Why so men think that lies are sometimes justifiable.

The question I asked the boys and the answer

Let me consider some of these - at first it's to hear Marrowable. In speaking these  
greater benefits or never having had even a white lie. When they  
receive a letter from the other's friend, to him they must begin Marrow  
saying "Can there be such a thing as a white lie, an innocent lie?  
Lying is the absolute of evil. Lying & trick is not possible. The man  
receives their letter to what lie. Lying is the base of the vice, and Satan has  
two manners - he is called Satan and lying."

Now when?

1. To save a life; own own or others;

No man may that otherwise. - Doctor Marrow "It is in one former

When we are examined, to deny that we are alive, but we  
comes and live by telling a lie." Doctor Robert Sheldene. - In lies

and negligence "A lie is not adversely used to save another from  
injury" And he asks whether if it is right to harm an  
animal to him for the sake of others. Hardly advisable, as we  
also like to want advising and others dies for this good.

J. 100

Death from Bacon and the original Helen Webster - Death  
from to her "She would not depart a foot breadth from the  
path of truth, nor would she leave her side lying" - But then  
- found it by other evidence.

The truth greater than lying. Our contemptible theory here.

"A man must lie. He would die for our country, lying  
not for the truth?"

(over)

O man must live! his /self,  
Low thief and thick to treason high  
A little note for a little bird  
To a whole Senate bought and sold  
With this dependent reply.

But is it so? Pray tell me why  
Life at such cost you have to buy?  
In what religion were you told  
"O man must live;"

There are times when a man must die  
Hoping for a brave day  
Then soldiers with a sword to hold  
From soldiers sent to flag unrolled.  
The coward's where, thin line his,  
"O man must live!"

2. In war.

No man, no honorable man would dare lie in war. Days of  
true. Honorable.

3. A physician is warranted in lying to save a patient.

How does he know? I can never be sure that the patient didn't re-  
call accurately.

And do you want to be lied to? Neither. Boavida.

4. In the case of a lawyer. J. 205.

New "Garrison as a Lawyer" in Century.

5. To innocent people a to children. Jerry Taylor "I am taught to tell a lie  
to children a to murderers, because they have no power of judging,  
but no right to the truth." J. 115. G. H. Kitchener. Right of the P.  
Hosp. p. the Susan 1883, yet "I never think it right to speak often  
to the truth." And children! In a case it is best to tell the  
truth to God.

6. In these or those circumstances.

Now we can & have every reason & certain when it seems  
easier to lie in any particular way than to practice the greatest  
virtue. Sooley, "There is no moral law concern which can may  
not decide a case in which it is difficult to decide what is more  
moral; to disobey the law or to obey it?" (p. 185) Moody,

And on a matter of fact the reason we lie is that we are cowards and  
afraid to tell the truth. Let us be honest about it

And now who can not see solidly this as principle - that a lie is always  
lying and never to be tolerated. This is the best lesson and never out  
the teacher and make in the law of God also said this.

For who can say? Children who this not?

Bernard - first option to trust him - then looks much as his father in very "Son of  
Benedict of Nursia says: "He was a man of incomparable and towering honesty."

## OFFICIAL INFORMATION.

Mr. UTARD, President of the Franco-American Board of Commerce and Industry, put a question in his letter printed this week, which is answered in a statement just issued by the Executive Committee of the Press Congress of the World. His general question related to the distinction between "propaganda" and "information." President HARDING, who has added words to our current vocabulary, a year or two ago differentiated "propaganda" from "education." The difference was not one of content but of purpose: propaganda aiming to close the mind against any other conclusion than the one presented by the propagandist; education having, by contrast, as its aim the opening of the mind and making it receptive.

This definition does not help to discriminate between "propaganda" and "information" in their content. If both tell the truth, the whole truth and nothing but the truth, there is no difference. But if either propaganda or information is other than this, it is bound eventually to defeat its own objects. As the Press Congress put it, "before the next war comes, if it comes, Governments and nations must be convinced that, in the long run, lying does not pay." The Germans found this out. But the world suffered while they were finding it out. Any agency that contributes to making the exact facts known is performing a world service. If the French publicity bureau here, of which M. LIEBERT spoke the other day, spreads accurate information concerning conditions in Europe, it will be beneficial to the world, and especially to America, by whatever name the publicity is called.

Ex. 20: 16 -

Thou shalt not bear false witness  
against thy neighbor.

Ex. 23: 7 -

Keep thee far from a ~~False~~ matter;  
and the innocent and righteous  
slay not.

Lev. 6: 2, 3 -

If any one sin , and commit a trespass  
against the Lord, and deal falsely with  
his neighbor in a matter of deposit, or  
of bargain, or of robbery, or have op-  
pressed his neighbor; or have found that  
which was lost, and deal flasely therein  
and swear to a lie; in any of all these  
that a man doeth, sinning ~~the~~in; then  
it shall be, if he hath sinned, and is  
guilty, that he shall restore, etc.

Lev. 19: 11 -

Ye shall not steal; neither shall ye  
deal falsely, nor lie one to another.

Deut. 5: 20 -

Neither shalt thou bear false witness  
against thy neighbor.

- - - - - - - - -

Ps. 40: 4 -

Blessed is the man that maketh the  
Lord his trust, and respecteth not the  
proud, nor such as turn aside to lies.

Ps. 111: 7 -

The works of His hands are truth and  
judgement; all His precepts are sure.

Ps. 119:104,128.

Through Thy precepts I get understanding:  
therefore I hate every false way.  
Therefore I esteem all thy presepts  
concerning all things to be right; and  
I hate every false way.

Ac 17:163 - I hate and abhor lying

Prov. 6: 17, 19 -

h Haughty eyes, a lying tongue, and  
hands that shed innocent blood; an  
heart that deviseth wicked imaginations  
feet that be swift in running to mis-  
chief.

Prov. 14: 5, 25 -

A faithful witness will not lie; but  
a false witness uttereth lies.

A true witness delivereth souls; but  
he that uttereth lies causeth de-  
ceit.

Prov. 19: 5, 9 -

A false witness shall not be unpun-  
ished; and he that uttereth lies ~~know~~  
shall not escape.

A false witness shall not be unpun-  
ished; and he that uttereth lies  
shall perish.

Prov. 21: 28 -

A false witness shall perish; but the  
man that heareth shall speak un-  
challenged.

Prov. 30: 8 -

Remove far from me vanity and lies;  
Give me neither poverty nor riches;  
Feed me with the food that is needful  
for me;

- - - - -

Isai. 28: 15, 17

Because ye have said, We have made a  
covenant with death, and with hell  
are we at agreement; when the over-  
flowing scourge shall pass through  
it shall not come unto us; for we  
have made lies our refuge, and under  
falsehood have we hid ourselves;  
therefore thus saith the Lord God,  
Behold I lay in Zion for a foundation  
a stone, a tried stone, a precious  
~~stone~~ corner stone of sure foun-  
dation: he that believeth shall not  
make haste.

- - - - -

Ezek. 13: 19 -

And ye have profaned me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hearken unto lies.

Isai. 63: 8.-

For he said, Surely, they are my people, children that will not deal falsely; so he was their saviour.

Titus 1:2. -

In hope of eternal life, which God, who cannot lie, promised before times eternal;

Heb. 6: 18 -

Wherein God, \* \* \* interposed with an oath: that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us;

- - - - -

Jer. 13: 25 -

This is thy lot, the portion measured unto thee from me, saith the Lord; because thou hast forgotten me and trusted in falsehood.

Jer. 14: 14 -

Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake I unto them: they prophesy unto you a lying vision; and divination, and a thing of nought and the deceit of their own heart.

Zech. 5: 4 -

I will cause it to go forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by

my name: and it shall abide in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

- - - - -

John 8: 44 -

Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof.

Acts 5: 3 -

But Peter said , Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land?

- - - - -

Acts 5: 4 -

Whiles it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men but unto God.

- - - - -

I. John 2: 21 -

I have not written unto you because ye know not the truth, but because ye know it, and because no lie is of the truth.

- - - - -

Col. 3: 9 -

Lie not one to another; seeing that ye have put off the old man with his doings

Eph. 4: 25 -

Wherefore, putting away falsehood, speak ye truth each one with his neighbor; for we are members one of another.

- - - - -

Rev. 21: 27 -

And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie; but only they which are written in the Lamb's book.

Rev. 22: 15 -

Without are the dogs, and the sorcerers, and the fornicators, and the murderer, and the idolaters, and everyone that loveth and maketh a lie.

Extract from Journal.

Nov. 25, 1882.

In the evening we dined at the \_\_\_\_\_'s chiefly a family party with the addition of Professor Huxley and his wife and ourselves. Much lively conversation after dinner, begun among the ladies, but continued after the gentlemen appeared, on the subjects of Truth, Education, and Women's Rights, or, more strictly speaking, women's capabilities. Our hostess, (Lady ----) was, if possible, more vehement and paradoxical than her wont, and vigorously maintained that truth was no virtue in itself, but must be inculcated for expediency's sake. The opposite view found a champion in Professor Huxley, who described himself as "almost a fanatic for the sanctity of truth". Lady ----- urged that truth was often a very selfish virtue, and that a man of noble and unselfish character might lie for the sake of a friend, to which some one replied that after a course of this unselfish lying the noble character was pretty sure to deteriorate, while the Professor laughingly suggested that the owner had a good chance of finding himself landed ultimately in Botany Bay.

The celebrated instance of John Inglesant's perjury for the sake of Charles I. was then brought forward, and it was this which led Professor Huxley to say that in his judgment no one had the right passively to submit to a false accusation, and that "moral suicide" was as blameworthy as physical suicide. "He may refuse to commit another, but he ought not to allow himself to be believed worse than he actually is. It is a loss to the world of moral force, which cannot be afforded."

..... Then as regards women's powers. The Professor said he did not believe in their ever succeeding in a competition with men. Then he went on:- "I can't help looking at women with something of the eye of a physiologist. Twenty years ago I thought the womanhood of England was going to the dogs," but now, he said, he observed a wonderful change for the better. He asked to what he attributed it. Was it to lawn tennis and the greater variety of bodily exercises? "Partly," he answered, "but much more to their having more pursuits - more to interest them and to occupy their thoughts and time."

P. 427. Ch. XIV.

He had intellect to comprehend his highest duty distinctly, and force of character to do it; which of us dare ask for a higher summary of his life than that?

Such was Huxley's epitaph upon Henslow; it was the standard which he endeavored to reach in his own life. It is the expression for that passion for veracity which was perhaps his strongest characteristic; an uncompromising passion for truth in thought, which would admit no particle of self-deception, no assertion beyond what could be verified; for truth in act, perfect straightforwardness and sincerity, with complete disregard of personal consequences for uttering unpalatable fact.

Truthfulness, in his eyes, was the cardinal virtue, without no stable society can exist. Conviction, sincerity, he always respected, whether on his own side or against him. Clever men, he would say, are as common as blackberries; the rare thing is to find a good one. The lie from interested motives was only more hateful to him than the lie from self-delusion or foggy thinking. With this he classed the "sin of faith" as he called it; that form of credence which does not fulfill the duty of making a right use of reason; which prostitutes reason by giving assent to propositions which are neither self-evident nor adequately proved.

This principle has always been far from finding universal acceptance. One of his theological opponents went so far as to affirm that a doctrine may be not only held, but dogmatically insisted on, by a teacher who is, all the time, fully aware that science may ultimately prove it to be quite untenable.....

P. 429.

The natural tendency to veracity, strengthened by the observation of the opposite quality in one with whom he was early brought into contact, received its decisive impulse, as has been told before, from Carlyle, whose writings confirmed and established his youthful reader in a hatred of shams and make-believers equal to his own.

In his mind no compromise was possible between truth and untruth.

As he once said, when urged to write a more eulogistic notice of a dead friend than he thought he deserved, "The only serious temptations to perjury I have ever known have arisen out of the desire to be of some comfort to people I cared for in trouble. If there are such things as Plato's "Royal Lies" they are surely those which one is tempted to tell on such occasions. Mrs. ---- is such a good devoted little woman, and I am so doubtful about having a soul, that it seems absurd to hesitate to peril it for her satisfaction."

# The Sunday School Times

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Lesson for Feb. 7. True and False  
Brotherhood. Acts 4:32 to 5:11

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## Principal Contents This Week

Notes on Open Letters:	
Must Self-Love Go?	
An Advertising Expert's View of Church-Bulletin Advertising	50
The Daily Altar. By the Rev. J. H. Jewett, M.A.	50
The Importance of Lying. By Richard C. Cabot, M.D.	51
Why the Church Cannot Adopt Socialism. By the Rev. Charles Stetzel	52
General Lesson Helps	53-57
For Children at Home	57
For an Effective Decision Day	58
The Young People's Prayer-Meeting. By Robert E. Speer	60

## Lesson Calendar

Golden Text for the Quarter: They therefore that were scattered abroad went about preaching the word. Acts 8:4.	
1. January 3.—The Ascension of Our Lord	Acts 1:1-14
2. January 10.—The Descent of the Holy Spirit	Acts 2:1-21
3. January 17.—The Beginning of the Christian Church	Acts 2:22-47
4. January 24.—The Lame Man Healed	Acts 3:1-26
5. January 31.—The Trial of Peter and John	Acts 4:1-31
6. February 7.—True and False Brother-hood	Acts 4:32 to 5:11
7. February 14.—The Apostles Imprisoned	Acts 5:17-42
8. February 21.—Stephen the First Christian Martyr	Acts 6:1 to 8:3
9. February 28.—The Gospel in Samaria	Acts 8:4-25
10. March 7.—Philip and the Ethiopian	Acts 8:26-40
11. March 14.—Elias and Dorcas	Acts 9:32-43
12. March 21.—Review	
13. March 28.—Temperance Lesson	Prov. 23:29-35

## The Keys of God

By Charles A. Campbell, D.D.

O LORD, put thou a lock upon my heart,  
My lips, my will: that there may never start  
One thought or word or deed untrue to thee;  
Set thou the lock, and keep secure, I pray, the key.

O Lord, my King, do thou unlock my will,  
My lips, my heart: and by thy spirit fill  
My will with power, my lips with gentle speech,  
And make my heart with love the wide world reach.

DENVER, COLO.

## EDITORIAL

### On Joining the Church

Personal goodness does not qualify us for joining the church of Christ. A man must have a better, more enduring claim than that if he would be received into the church as a worthy associate of other church-members. Yet some good people are actually remaining outside the church to-day because they hold to the mistaken notion that goodness is the test for membership. A young man who gives freely to church work, but who refuses to connect himself with the church that he largely supports, said the other day that he had "never seen the time yet when he was good enough to join the church." He never will. Nor has he ever seen the time when any one else he knows was good enough to join the church. If, indeed, he thought he had attained to that standard of goodness, what assurance would he have that to-morrow he would continue to hold to it? He misses the fact that his present conviction of personal unworthiness is his first qualification for church-membership. The next question is whether he believes that Jesus Christ is able to save that which was lost. If he does, then his only rational and honorable course is to give himself unconditionally and publicly into the keeping of that Saviour. This is "joining the church." The church is not a collection of "good" people; still less a collection of people who think they are good. It is a body of persons who know that they are, in and of themselves, hopelessly evil,

and who because of this conviction have thrown themselves on to the love and mercy of an omnipotent Saviour, knowing that their only hope for salvation and half-way decency lies in Him. They find comfort and strength in banding themselves together in the name of their common Saviour. Is it because one counts himself beneath these persons, or above them, that he will not join the church?

### The Safety of Liberty

There is no place in this world or the next where a man has the right to do as he pleases. If he pleases to do wrong, he has no right to do it. He may do it, of course, in spite of this fact; and then he is punished for it, which is the very best thing that could happen to him, for his own sake and for others. This United States of America is a land of liberty, of freedom; but it is no more a land where men may do as they please than is Russia. We must remember that "liberty does not mean the license to do as one pleases, but the freedom to do as one ought." Therefore our exercise of liberty never interferes with the liberty of any one else.

### Keeping Rid of Entanglement

Whenever any interest in life makes it harder, rather than easier, to give the interests of the Kingdom first place in our lives, we cannot well afford to hold on to that interest. Making money fast is such an interest; therefore the really consecrated Christian business man resolutely sets his face against schemes that promise speedy and inordinate return, knowing the almost inevitable effect of such interests on the King's Business. There are certain habits and amusements—mostly in the "border-line" class—that can-

not satisfactorily measure up to this test for any one who wants to make everything contribute to his efficiency in the Kingdom. Therefore he shuts those habits and amusements out of his life,—or deliberately plays false to his pledged service. Paul's word to a young Christian friend on this principle was straightforward and unmistakable: "No soldier on service entangles himself in the affairs of this life; that he may please him who enrolled him as a soldier." *Entangles* is the test word. We must have much to do with the affairs of this life; but we must never get so tangled up in them that our value as good soldiers in the service in which we have been enrolled is impaired. When we are honest with Christ and ourselves, it is not hard to decide what kind of affairs to let alone.

### Reputation-Building

No man can permanently seem to be, in the eyes of the world, a different man from what he actually is when alone with himself and God. Most of us try to accomplish this, and many of us think that we succeed, while we are really about as successful as the ostrich with his head in the sand. The house-keeper whose store-room is a den of confusion cannot establish a reputation for orderliness and neatness by tidying up the library and the parlor every little while. The business man in whose desk-drawers are masses of confusion never succeeds in becoming generally known as a model of business-system, no matter how clean is the top of that desk which is in conspicuous sight. Our reputation, in the long run,—and there is no other real reputation,—rests upon our constitutional habits. Our characters, not our affections, determine the public opinion of us. If we would be thought well of by men, let us give our chief attention to that which men do not see.

## Is the Ananias Club's Platform a Sound One?

MOST persons think that they do not believe in lying. If you should ask them whether they are prepared to defend the lie, they would indignantly answer, "Of course not!" But cross-question them a little, and it soon appears that they are not prepared, after all, to deny the lie any claim whatsoever to a courteous consideration. If an untruth be told from motives wholly good, when it will accomplish a good end and harm no one,—why, that, of course, is another matter; indeed it is not a lie at all. Anybody would be justified in using an untruth under such circumstances; he would be a fool, and reprehensible, if he did not. So they say. Thus they defend the lie,—but only the lie of necessity, or the lie of downright duty, as they may call it. The person who denies that there is ever, under any circumstances, any justification of the lie of necessity or of any other kind of lie, is extremely rare. Not one person in a hundred believes that the lie is never justifiable. If any reader of these words doubts this, let him simply test the matter among the next ten persons he meets.

One of the leading morning newspapers of Philadelphia called for a vote from its readers a few weeks ago on the question "Is a Lie Ever Justifiable?" and awarded cash prizes for several of the best-written answers. Four of the five prize-winning letters defended the lie; and the editors reported that the vote in favor of the lie as justifiable under certain circumstances was almost unanimous. Some of the points made by these crystal-visioned disputants were as follows:

"Three justifiable lies—one for a friend, one for a woman, and one to save one's life. To these I should

add one to save another's life (such as the doctor's lie to his patient), one to further or keep from hindrance a righteous cause, and even one which would save without wrong a lot of unnecessary trouble."

"The man who would not defend the honor of a lady by a little prevarication is a misfit, and should be landed in a dungeon cell."

"To live in peace and harmony and comfort with the companions you must meet, you must tell a lie about once every hour, and such a lie is thoroughly justifiable."

"A lie is the most deplorable of crimes except in those rare instances when it shields and brings about good."

The term "Ananias Club" has had quite popular usage during the last few years, springing from the readiness of a prominent American to characterize one man after another as being free from the shackles of truth-telling. It is not a club in which any would take pride in claiming membership. Yet it may be stated unhesitatingly that, if the defense of the lie constitutes membership, the vast majority of persons are members in good and regular standing. The vote taken by the Philadelphia newspaper is evidence of this,—evidence that may easily be repeated or confirmed anywhere. And the question properly arises, Is the platform of that club a sound one? Is a lie ever justifiable? No one, of course, ever defends the lie of the original Ananias, who with his wife was made such a tragic object-lesson of punishment to the early church, and whose case will be studied on the first Sunday in February by some twenty-five million Sunday-school people throughout the world. But the study of his case will start the discussion of the whole

subject of the lie; and, it is to be feared, more than one Bible class will hear the lie defended by teacher or members. Is this as it should be?

What is a lie, to begin with? It is an untruth,—that is, the assertion as a truth of that which is not true. It is a saying that something is so which is not so, or that something is not so which is so. It makes the truth walk backwards. It is active, not passive. It is, to put it paradoxically, a positive negative. It is to say no when the truth is yes; or yes when the truth is no. Or again, it may be effected by silence, or by concealment of the truth, when such silence or concealment results in deceiving those who have a right to the truth. And its purpose always is to deceive.

In other words, let us be clear that the lie is not the mere concealment of the truth, but the positive misrepresentation of the truth, or mistating of the facts. The concealment of the truth, whether it is done by silence or by the speaking of other truth, is often a positive duty,—provided always no lie is told in the process. A large part of our life is properly devoted to concealing the truth from those who have no right to the truth. But the lie must have no place in this.

And if we would take the shortest cut to the root of the whole matter, and ask why one may say flatly and uncompromisingly that the lie has no tolerable place in the life or duty of any human being who ever lived, or who is living to-day, or who ever will live, we may find the answer in the eternal fact that God, who was, and is, and is to be, and who is the creator of all life, is a God of truth. Every revelation of himself to man throughout the ages shows this. God has never lied; he could not lie and be God. And what by his nature he cannot do, he cannot authorize his creatures to do. God can take life, and God can give life; so man with God's authority can take life and can give life. God can build up and God can tear down; and man can do both of these in obedience to God's orders. But God cannot lie; and man cannot work with God and lie. Jesus, the incarnation and revelation of God, said of himself, "I am the truth."

If therefore the omnipotent God cannot lie, nothing good that God desires for his children is ever dependent upon a lie for its bringing to pass. To admit anything else is to insist that the lie is a greater power than the omnipotence of the God of truth. And in so doing we must remember who is, by the Bible and by universal recognition, specifically recognized as the Father of Lies. The Devil holds this honor. So that the situation which demands a lie as the only means of effecting a good outcome is a situation in which God is powerless to help, but which the Devil can manage for the good of all concerned. No other reasoning is possible.

Look now, for a moment, at some of the cases in which, according to the common notion, any honorable and right-thinking person should lie if he would do his duty. To save life, to protect health, to further a righteous cause, to defend honor, to live in harmony with others, to bring about good. God, then, is powerless to accomplish these things under some circumstances; we must seek the Devil's help. Put as bluntly as that, it does not sound just right. But that is exactly the situation. Was there ever a time when life or honor or health or a good cause could not be cared for by the God of truth?

One trouble with most of the ingenious situations by which the lie-defender establishes his claim is that they are purely imaginary. Ask such a person how many instances he himself has actually known, when a human life or a woman's honor cried out for the salvation of a lie. And in the rare case in real life when a lie seems to be needed, a little courage and faith in the God of truth will probably show that it was not needed. We shall seldom, however, meet any one who has had the opportunity to test this.

Except, perhaps, in the professional life of physicians and nurses. And that phase of the subject is handled in a masterly way by a physician of exceptional standing in the scientific world, who writes, on the page facing this, of the convictions to which he has come after trying the lie-method for seven years and the truth-method for eight. He is not a theorist, in either ethics or medicine. He deals in facts. His article is probably one of the most disconcerting to the defender of the justifiable lie that has ever been published, and The Sunday School Times rejoices in the privilege of circulating it while the platform of the original Ananias is under discussion.

Honor is never defended by dishonor; it need call no such pinto to help its cause. Human life that can be extended for a few years only by a bargain with the Father of Lies is paid for at too high a price. When we must lie to live, the next world is a safer

and a better place for us than this. Even to a superficial observer, to enter upon immortal life unstained by a lie would seem to be preferable to hanging on to mortal life and to a lie at the same time. Righteous causes are not strengthened by that which saps the very foundation of men's confidence in each other. Harmonious relations with our fellow-men do not depend upon a thing that breeds distrust and discord. A method which works its most disastrous effects upon the one who uses it is not likely to be a safe "shield."

When one considers the principles that are really involved in the question of the lie, it seems strange that it is a question at all among right-minded people. But it is still debated. The Sunday School Times counts itself fortunate in the exceptional character of its reading constituency, yet it has never taken up in its columns—as it has done over and over again—the absolute unworthiness and sin of the lie, without being called to account, sharply or gently as the case may be, by some of its readers.

It will be so this time. Readers will want to know if The Sunday School Times actually means to take such an extreme position as to suggest that a lie really would not be proper in "the following case,"—and then there will be cited just such a case, probably imaginary, as the self-elected members of the Ananias Club have, ever since his day, delighted in describing as "posers" for the man who declines an election to membership with them. "Honor," life, or health will be shown to be trembling in the balance until the liar speaks their safety; and the temporal safety of all these will be rated as, of course, the most important consideration in life. The suggestion that there may be something that is worth more to a man or a woman than reputation, health, or life, does not enter into their calculations.



#### Must Self-Love Go?

Self ought to die—but self dies hard. Even in those who are high up in the scale of Christian devotion and service, self succeeds in suggesting that, after all, it has a proper place in one's regard and care, provided it is not allowed to exceed its claim. And then Scripture passages are cited in proof. Whenever The Sunday School Times is merciless in granting no rightful place to self or self-love, this question is raised. Thus a long-time reader in California writes, appreciatively and thoughtfully:

I am prompted by a sentence in your editorial paragraph entitled "Pity That is Poisonous," to make my first venture in asking for light from the source whence so often illumination has come, "Notes on Open Letters."

I can readily understand and fully agree in your characterization of self-pity and its baleful effects, but the sentence on which light is desired is this: "Pity is said to be akin to love, and we are to love all men, even our enemies; but we are not to love self." Now while I fully agree with your oft-repeated statement that "self" is to have no consideration whatever in the sense of "fulfilling the desires of the flesh and of the mind," yet does not the Saviour's summary of the second commandment enjoin a certain kind of self-love, when he says, "Thou shalt love thy neighbor as thyself"? And in John 12: 25, where the motive for "hating his life in this world" is that the believer may "keep it unto life eternal," is there not an appeal to a species of self-love? And if *in no sense* self-love is allowable, how then are we to understand Ephesians 5: 28—"He that loveth his own wife loveth himself"?

When our Lord told us that we must love our neighbor as ourselves, he plainly meant that we must give our neighbor the place in our thought and care that we had been giving to self. And as two bodies cannot occupy the same place at the same time, self must get crowded out. Self-love is natural; neighbor-love, and enemy-love, are not natural, but they are Christlike, and they cannot exist with self-love. The two are in sharp conflict. Christ did not make them parallel, but he replaced one with the other. "Thou shalt love thy neighbor as thyself" not only can mean, but it must mean, by the test of experience: "Thou shalt love thy neighbor as [thou hast loved, or wouldst love] thyself."

That there is ultimate gain to self in giving self no place in our love is, of course, a fact that is taught throughout the New Testament. But this gain can never be realized by one whose chief motive in "loving" his neighbor is gain to himself. Such self-promoted love for others is not love at all. Self-forgetfulness is the first step in real love. Self-crucifixion, self-death, lead to eternal life.

In the passage cited from John, Jesus was talking

about life, not about self, and he pointed out that the free spending of life was the surest way to win eternal life. The desire to live eternally must not be confounded with self-love. A man might long to live in order to conquer self and to serve others more completely than he had ever succeeded in doing. Moreover, in the phrase, "he that hateth his life in this world shall keep it unto life eternal," the first word "life" is a different word, in the Greek, from the second word "life." By hating one thing a man gets, not that same thing, but another. If this verse were, therefore, read as an appeal to self-love as the correspondent suggests, we should see that the self that is hated is not to be recovered, but something else is to take its place.

Paul did not expect to deceive any one when he wrote to the Ephesians that "he that loveth his own wife loveth himself," nor can this appeal to men to love their wives be fairly counted as justifying self-love because of that figure. Man and wife are "one flesh," to be sure, and a man who loves his wife thereby loves a person who is one with himself. But he does not love his *self* in so doing. A man can love his wife unselfishly, as he cannot love himself unselfishly. And only the man who does *not* love himself can love his wife as Christ would have him do.

#### An Advertising Expert's View of Church-Bulletin Advertising

The church side of the question of carrying paid advertising in the bulletins or calendars of local churches, in order to defray the cost of publication, is not the only side. The side of the advertiser himself is entitled to be counted as quite fifty percent of the problem. A California pastor's letter on the subject was published here recently, and expressed the view, with which the Times concurred, that such advertising is out of keeping with the purpose and use of church bulletins. Now a prominent advertising man presents the side of the advertiser. The following letter is from the Principal of the School of Advertising of the widely known International Correspondence Schools at Scranton, Pennsylvania:

As a practical advertising man, I can give you another good reason why church people should not try to sell advertising space in their programs, bulletins, etc. It is generally conceded by experienced advertisers that space in such mediums is not, as a rule, worth anywhere near the price asked. A great many advertisers, therefore, speak of the solicitation as "religious graft"; and in some cities the long-suffering merchants have had to adopt resolutions against all program advertising and post such resolutions prominently in their stores. There are exceptions, of course; and the space in some bulletins may be worth what is asked; many advertisers willingly help such enterprises, and it is possible that some get value received; but if I take space in such mediums, I usually charge the price up as an extra church contribution—not as an advertising investment.

S. ROLAND HALL.

So it looks as though church-bulletin advertising hadn't a leg to stand on. It is counted an imposition by advertisers, and it offends the good taste of church people. The California pastor ought to rest easy in his decision against it.

#### The Daily Altar

By the Rev. J. H. Jewett, M.A.

February 1 to 7

**MON.**—Almighty God, I thank thee for the transforming ministry of thy grace. I pray that it may work upon my mind and heart to-day. Let some desert place be beautiful, and made to blossom like the rose.

**TUES.**—Most gracious Lord, I pray for all the sons and daughters of men. May those who know thee be confirmed in their faith! May those who are in the bondage of indifference be delivered unto freedom! May those who are halting between two opinions have their minds decided upon the side of Christ! Let all the people praise thee!

**WED.**—Most gracious Lord, I thank thee for the freshness of thy promise. I bless thee that it never grows old or stale. Thy provision is as new as my need. Help me to feed upon it by faith and so become strong in my Lord.

**THURS.**—Eternal God, I thank thee for the nearness of thy Spirit. Help me to believe in his immediate ministry. Never let me think or work as though I were alone and had to appoint my own destiny. Mighty Spirit, dwell with me!

**FRI.**—My Father in heaven, I pray that thou wilt keep the fire of my devotion burning. Let it not be damped by the disappointments of my day. Let it be strong enough to blaze through all obstacles, and shine brightly even in the midnight. Feed my flame, most gracious God!

**SAT.**—My Father in heaven, will thou make the whole week one of Sabbath peace? May all the days be alike in the radiance of thy grace! Let my communion to-day be unbroken. Even in my lighter moments let thy saving health be in my soul.

**SUN.**—Gracious Lord, I pray that thou wouldst abide with me to-day. Let thy presence make my duty welcome, and my ordinary work a joy. Let every endeavor be begun, continued, and ended in thee. Thine be the glory!

# The Impotence of Lying

By Richard C. Cabot, M.D.

I WAS brought up as most physicians are, to be truthful whenever possible, but to lie when the patient's interest absolutely demanded it, when sympathy, tact, and kindness forbade our telling the apparently wounding or dangerous truth. After practising medicine seven years on this principle, I gradually became convinced that no man was skilful enough to make a success of lying unless he kept in constant practise. The occasional liar does not always succeed even in fooling his patient, although he often thinks he does.

After these seven years of lying I tried the truth, and for the last eight years that has been my steady practise. Let me explain, first of all, just what I do and do not mean by telling the truth. I do not mean emptying my mind of all its content before every one or on every occasion. It is no one's duty to button-hole all his friends on the street and give them a dissertation on their faults and weaknesses. It is no one's business to force truth on people when there is no reason to suppose that it can do them any good. But it is every one's business to be fair and square, to deceive no one, never to be double-faced.

In the field of medicine the temptation to speak the lie of kindness is strongest, perhaps, in regard to the future progress of disease, but it is also powerful in diagnosis and in treatment, as a few examples will show.

Until quite recently it was a common practise among physicians to tell the sufferer from early phthisis [tuberculosis] that his disease was "bronchitis," or that he had "weak lungs." It was thought harmful to "alarm the patient," and unkind to make him face the facts. Of late this pernicious habit has begun to go out of fashion as regards phthisis, because the fresh air and full feeding treatment now generally adopted "gives away" the nature of the malady. Publicity and the wider knowledge of disease by the general public are making it harder and harder for physicians to conceal from themselves the harm that deception works. Here, as in so many other fields, tuberculosis is the entering wedge making for the saner treatment of all disease. We know that to get the best results in treatment we must have the co-operation of the patient; in fact that he, with God to help him, must do most of the work.

But in relation to many other diseases we physicians still try to treat the patient like a dummy who is passively pushed, moulded, and manipulated from without according to methods that he does not understand. Take heart-disease, for instance. I recently knew of a case of heart-disease in a prominent Bostonian who consulted a fashionable Boston doctor for severe pain, due in fact to the heart-trouble. The doctor wishing "not to alarm the patient" told him that "neuralgia of the stomach" was his malady. Not long after the patient met at his club another and still more fashionable doctor, an old friend of his. The following conversation ensued:

Patient: "Sam, what is neuralgia of the stomach?"

Doctor: "There's no such disease."

Patient: "What should you think of a doctor who made that diagnosis?"

Doctor: "Either he doesn't know his job, or he is trying not to alarm his patient."

Patient: "I see."

It is nearly impossible to arrange that all the liars shall tell the same lies. Slight divergencies upset the whole plan. Publicity and the increasing intelligence of the public are forcing us to take the patient into our confidence, if only to gain his confidence.

One of the hardest of tasks for those of us who have given up lying is to convince people not to lie to the insane. Almost every one,—clergymen, social workers, college professors, and intimate friends included,—will lie to any one who is, or is suspected of being, insane. He is outside all the pales of morals. Does it work? Not at all.

The superintendent of a large asylum for the insane once wrote me: "Two out of every three of the patients in our asylum suffer from misrepresentation made to them before or after commitment by their friends. Patients are absolutely misled as to where they are going, and find themselves in an asylum without anticipating it. Consequently they are unwilling to believe anything that is said to them inside

If ever the kindly-intentioned He is the part of wisdom, the sick-room or the doctor's office would seem to be the place for it. But here is a New England physician of the younger generation who, after giving a series of years of trial to each plan—lying and truth-telling—is ready to express very positive views. The striking title with which he heads his message tells his conviction in a word.

Dr. Cabot's right to speak authoritatively from the standpoint of professional rank and experience is seen from the fact that, at forty years of age, he is Physician to Out-Patients of the Massachusetts General Hospital, Consulting Physician to Massachusetts Eye and Ear Infirmary, to New England Hospital, to Westboro School for Boys, and Lancaster School for Girls; Member of the Association of American Physicians, of the American Medical Association, of the Massachusetts Medical Society, of the Boston Society of Medical Sciences, and Counsellor of the Harvard Medical Alumni. He is also Director of the Boston Children's Aid Society, and of the Public School Association.

the asylum. If their friends and pastors can deceive them, surely the asylum doctor will. So our hands are tied."

Of course the lie works long enough for the liar to shift the responsibility. It is in the next chapter that the break-down comes,—round the next corner of the road, or even on the same straight road, but in the dim distance, where his short-sighted eyes can't follow.

Medical lies mean moral short-sightedness. That is the crux of the whole situation. A family conspire with their doctor, the servants, and the nurses to keep the sick man in ignorance and buoy him up for time with false hope—perhaps till his death. But how about the conspirators themselves? Some day they will be sick themselves. Whom then can they trust? They have learned, each of them, that the trusted medical adviser, the faithful nurse, the devoted servants, the beloved family, will lie "for the patient's good," and each one's judgment is different as to the extent of that "good."

"Oh, of course I never believe what doctors say," a girl of twenty said to me once. "I've helped them lie and fix up the letters to mother too often myself."

Lies work only so long as confidence is firm. But every lie undermines confidence, as in the two examples just given. So-and-so makes it more and more difficult to make either truth or falsehood effective. Finally, as in the story of the boy who cried "Wolf," the truth itself becomes powerless. Lies have undermined both themselves and it. Because governments and war officers have lied so often in the news which they see fit to give out,—"so as to avoid alarming the people,"—we see the pitiable spectacle of the physicians about King Edward of England stating that he has only mild appendicitis, no cancer: telling the absolute truth, and being generally disbelieved by the business world—deceived once too often.

This short-sightedness of the conscientious liar is nowhere more strikingly shown than in the lies which most doctors tell as part of treatment,—the lies known as *placebos*, or bread pills.

A *placebo* is a medicine given, not for its virtues as a drug, not for its genuine physiological action, but because (though inert) it will make the patient think he is getting something of real value to his tissues. It is given to make him believe that something is being done for him, when this is not the fact. Such a drug works only so long as the patient is deceived. Imagine the doctor saying frankly: "I give you this medicine (quite harmless, I assure you) for its effect on the mind. We must beat Mrs. Eddy at her own game, and by producing faith and hope in you benefit the condition of your stomach and bowels."

Of course such frankness would spoil the whole game. One must carefully and minutely explain the method in which the drug is to be dissolved and taken just so many minutes after breakfast. One must go through all the forms of prescription-writing and elaborate directions, or the whole structure of lies will fail.

But where is the harm of all this?

Look at the patent-medicine industry and find the partial answer,—one of the ill-effects of teaching people to believe that most diseases can be cured by medicine in a bottle. The people sum it all up,

They find the total result of the doctor's numerous and costly visits in a row of medicine bottles on the shelf. The medicines are cheap. The doctor is expensive. Why not skip the middle-man and get the medicine direct? So the patent-medicine industry thrives.

Babies are not born with a desire to swallow a drug every time they have pain. They learn that lesson later. From whom? Ultimately from the doctors whose wise habits have been handed down through the aunts and grandmothers.

So the bread-pill habit among doctors produces and maintains the patent-medicine habit among patients: robs the patient of his health and the doctor of his living. Suppose the doctor told the truth, refused to give drugs except in the few diseases where they are really of value, and spent his time in discovering and eradicating the bad habits of eating, drinking, smoking, loafing, and sexual vice, which produce most of the diseases for which doctors are called. People wouldn't think they could squeeze out the middle-man and get that sort of advice out of a medicine bottle.

"Well," people say, "that is all very well in theory, but suppose people demand drugs?" They can be taught not to demand them, and to trust their doctor all the more when he does give a drug because he so often doesn't.

"But if telling the truth makes the patient worse, would you still tell it?"

If the diagnosis is really clear and certain, I find that the patient has usually suspected it long before his friends and nurses have come to the point of discussing the propriety of concealing it from him. He looks with a pitying smile on their efforts to deceive him. If the diagnosis is in doubt, as is so often the case, we can truthfully tell the patient *that*, and go on with our business of cure. I have many times seen friends amazed at the calmness—even relief often—with which the sufferer learns the truth which they, the healthy but faint-hearted friends, could scarcely face. I have never known a patient made worse by learning the nature of his disease.

Truth, the habit of truth telling, is coming in medicine,—coming fast,—not by reason of any preaching or writing such as I am doing here, but by the action of the same gigantic beneficent forces which are making for truth in the commercial world to-day. These forces are publicity and science.

1. To seek truth nourishes the habit of speaking truth. Throughout the medical world to-day, in all the medical schools and the laboratories, men are acquiring the habit of leaning on the facts, of copying their words and their ideas not from other men's ideas, not from their own preconceptions and prejudices, but straight from reality. When a man has learned chemical habits, physical and biological habits,—the habit of accurate observations, measurement, description, and inference,—he gets almost helplessly dependent on reality, almost incapacitated for lying. The figment-making faculties atrophy in a brain that is exercised in these ways. Lies become almost impossible, nauseous. The more scientific medicine becomes, the fewer lies will be told.

2. Publicity—the turning on of the light from all sides, as has happened recently in the political and commercial life of our country—has its beneficial effects in hastening the decay of lying. Where all is known, lying is impossible. When the effects of our lies come swiftly back to us (as they tend to do when publicity educates the public and disseminates truth through a million agencies) we soon learn the shortsightedness of falsehood. The man who robbed Peter to pay Paul would have been less likely to do so if Paul had previously read of the robbery in his morning paper. Anticipating this, the robber nips his own act in the bud,—finding that it is vain to try to buck the universe!

For with reality against him, that is exactly the liar's task. He is trying to cut off the branch on which he sits, to destroy the credit and confidence that makes it possible to deceive any one. Because God is in his world, because goodness is in the very nature of things, we fight against reality, against the universe, when we raise our puny voices to lie. It is sin because it is self-destruction,—the effacing of our

own last act by our next act, the attempt to face north and south at once.

Not merely in medicine, but in the social world, the business world, this law holds true. I have described its working in my own profession because there it has come home to me most strongly, but I cannot help seeing it everywhere that I have the op-

portunity to get close to the facts. A house divided against itself cannot stand. Such an edifice every liar tries to construct—and with one hand he tears down what with the other he builds up—in a murky, dusky light. But the light is growing, and he will soon see his folly and desist.

BOSTON.

## Why the Church Cannot Adopt Socialism

By the Rev. Charles Stelzle

"Socialism" to-day stands for two distinct things: a political movement; and, under the name of "Christian Socialism," a religious movement. The Sunday School Times does not deal with purely political questions. With Socialism as a political movement or party it has nothing to do. But of Socialism as a critic of the Church, or as an alleged interpreter of the teachings of Christ, The Sunday School Times may properly treat.

Therefore Mr. Stelzle has been asked to write frankly on this subject. He will follow the accompanying article by another, on "Why the Church Need Not Adopt Socialism." As one who has well been called "the Apostle of Labor," and who has faced and worked out the problems of the American workingman himself through early years of life spent as a mechanic, Mr. Stelzle is peculiarly well equipped to discuss this subject. His comments on the Sunday-school lesson of the week are to be found on page 55.

**I**T HAS been said that there are not only as many kinds of Socialism as there are socialists, but that there are as many kinds of Socialism as there are men to be won to Socialism. This, of course, is an exaggeration, but it is often true that when a man tells the average socialist that he believes in doing away with the great injustices which to-day exist in human society, and suggests that the people should exercise their rights as citizens, and vote them out of existence; or when he declares that he believes in municipal ownership, for example,—he is informed, with enthusiasm: "Why, you are a socialist, but you don't know it!"

It does not necessarily follow that, because one believes that present social and economic injustices should be wiped out through the use of the ballot, one is a socialist. All good men desire to bring about a change in society which will give every other man, woman, and child a fair chance, and we all deplore the conditions which prevent the accomplishment of this purpose. But Socialism is simply one of many remedies that are being advanced in order to change these conditions. Practically all reformers agree with the socialists when they portray the evils which we are fighting, but they part company when it comes to advocating a remedy whereby they are to be eliminated. The socialists have performed a most valuable service in presenting their protests and criticisms, but when it comes to the presentation of a definite program they are not quite so helpful. There is practically nothing in existence to-day which may be pointed to as being the result of the introduction of the socialistic idea. There are examples of the value of co-operation and of the efficiency of state control, but nowhere has the complete socialistic program been attempted. The success of a co-operative plan in a particular place under peculiar conditions, or the value of the service rendered by such an institution as the post-office, for instance, does not necessarily mean that the entire socialistic program, universally applied, will solve the social problem.

But it is not the purpose of this article to discuss Socialism as such. We have nothing to do, just now, with the question as to whether or not Socialism will accomplish all that is claimed for it. The point that I desire to make is, that the church cannot and should not adopt and advocate Socialism as the only economic system whereby society is to be saved.

There are many men, and some of them are church men, too, who insist that Socialism is merely "the practical expression of Christian ethics and the evangel of Jesus." They say that Jesus came into the world primarily to establish a "co-operative commonwealth," which is to be fully realized in Socialism. And now, many of them have been organized into a society which has for its chief object, not the conversion of socialists to Christianity, but the conversion of Christians to Socialism. They insist that the co-operative commonwealth is the goal of Christianity. They believe that Karl Marx, the founder of modern Socialism,—a Jew and a hater of Christianity,—more nearly presents the true ideals of Jesus than does any other man who is not a socialist, no matter what else he may believe. They insist that when men are well-fed, well-clothed, and well-housed, they will then take time to cultivate their souls. When, recently, a socialist in a workingman's meeting scornfully resented my presentation of the moral aspects of the labor question, insisting that all sin is

due to poverty, and I replied that then all the capitalists must be saints, because they surely are not poor, he sat down amidst the ridicule of the audience. And when I told the men that before we could have an honest horse race we must have an honest human race, they cheered lustily. For, after all, it is not so much a question as to what a man is without as what he is within, that shall determine his destiny.

But did Jesus actually advocate the "co-operative commonwealth" as the ultimate ideal of Christianity? One of the principal Scripture passages employed to prove this statement is that found in the Revelation: "I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.... And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away."

A noted "Christian socialist" recently said, "it should be clearly recognized that the ideal which gave such power to the pen of this unknown writer is precisely that of Rousseau and Mazzini," and he adds that "most people seem to imagine it to be a conception of the glories of some other world in the regions beyond death."

The sentence in this prophetic utterance that "there shall be no more death" does not seem to trouble the socialist—or does Socialism promise to abolish death? The words, "and the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it,"—do they mean that Socialism will supersede the sun and the moon?

When Paul expressed a desire to depart and be with Christ, did he have a vision of the Marrian co-operative commonwealth? What did he mean when he said "the kingdom of God is not eating and drinking: but righteousness and peace and joy in the Holy Spirit"? Was it not when Peter was pleading for an earthly paradise or kingdom that Jesus said to him, "Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men"? Jesus himself said, "My kingdom is not of this world." Therefore, the statement of the socialists that their economic paradise on earth is the kingdom which Jesus came to preach is scarcely reconcilable with the specific declaration of Jesus himself. To insist that all of the teachings concerning the future had to do simply with the kingdom of Christ upon earth is absurd, and cannot be reconciled with other definite and specific teachings of Jesus himself with reference to his coming again.

The socialists make a great deal of the term "class-consciousness." Their touching plea for a "universal brotherhood" is inconsistent with the spirit that "brother" or "comrade" is simply one who is a socialist; all others are either knaves or fools. They sow the seed of hatred, hoping to bring in a harvest of love. Whatever they may say concerning universal brotherhood, they preach personal enmity. This is scarcely in harmony with the teaching of Jesus, who declared that all men are brothers and neighbors. Far was it from him to teach that even the rich should be despised. He denounced the falseness and the hypocrisy in men, no matter what their station in life.

Professor Flint, in his book on Socialism, says: "Tell men only of their Rights, tell them only that others are wronging them out of their Rights to lib-

erty, to property, to power, to enjoyment, and that they must assert and secure their Rights; and you appeal, indeed, in some measure to their conscience, their sense of justice, but you appeal as much or more to their selfishness, hate, envy, jealousy; and if you infuse into them a certain strength cast down and pull to pieces much which may deserve demolition, you render them unlikely to stop where they ought in the work of destruction, and utterly unfit them for the still more needed work of construction. Hence all revolutions which have been effected by men prejudiced and excited through such teaching have been, even when essentially just, disgraced by shameful excesses, and only very partially, if at all, successful. Those who have gained Rights which they have been taught to think of as advantages, but not as responsibilities, always abuse them. No society in which men who have been thus perverted and misled are in the majority, no society in which the sense of Duty does not prevail, can fail to be one in which class is at constant war with class; can enjoy peace, security, or prosperity."

Socialists are not agreed among themselves as to just what they want, nor how their plans will work out. How, then, can they expect the church to adopt an economic system concerning which they cannot agree among themselves? It has been only too true that there have been divisions in the church, but the tendency to-day is all in the opposite direction. The churches are getting closer together, as was manifested by the recent meeting in Philadelphia of the Federal Council of the Churches of Christ in America, which represented thirty-three denominations, eighteen million members, and fifty million adherents. Shall we now again cause a serious split, more grievous than ever before, by adopting a social system and an economic program which would not be satisfactory to large numbers who are both inside and outside the church? If the church has learned anything in recent times, it has been the folly of division, and it does not propose to adopt any economic system which will unquestionably again rend the church in pieces. The church has made mistakes, many of them, but here is a mistake which it would be a folly to repeat.

Suppose, for the sake of argument, that Socialism would bring about all that is claimed for it by its most ardent advocate? Does anybody who has studied history imagine for a moment that our solution of the social problem will be satisfactory to the next generation? The ideals and solutions for our day will be laughed at fifty years hence, just as we smile—aye, are ashamed—of the social and economic system of fifty years ago, when slavery was quite generally accepted, even among the very best and most sincere people of the times. Every man knows that his ideals are constantly advancing. When he attains the ideal of former days, already his conception of what he ought to be has gone far beyond. Indeed, we shall never reach our best ideals in this life. No matter how far advanced our progress in this generation, we cannot legislate for the next. The labor question will never be settled until the last day's work is done, and the church cannot afford to be sponsor for any system which will embarrass future generations, both inside and outside the church.

It should also be borne in mind that the church has no right to compel a single person to accept an economic system in which he does not believe. The Protestant Church stands squarely upon the right of private judgment. That is the basis of its origin, and is the meaning of the word which distinguishes it from the church that teaches the infallibility of its head. The socialist believes in the supremacy of the law,—that is, he would apply the law to society in all of its ramifications, declaring that thereby he will settle the social question. The anarchist—the philosophical anarchist—declares that the law is the source of all evil, therefore he would abolish the law. They may both be perfectly sincere, and they may both be in the same church. What right has that church to compel one or the other to accept the other's economic theory? The church cannot stand for any economic theory, no matter what it may be. On the other hand, it must follow the example of Jesus Christ, and advocate certain fundamental principles which will be applicable to society in every generation, and which must prove acceptable to every honest man. This is as far as Jesus himself went in the matter of social systems. Nowhere can there be found a single statement that Jesus advocated Socialism or any other "ism," although every social reformer claims him as the champion of his particular social theory. This proves that the Christianity of Jesus is a much broader thing than any theory which has ever been advocated by the social reformers; and the church can rest its case upon this fundamental fact.

NEW YORK CITY.

Jackson's religion entered into every action of his life. No duty, however trivial, was begun without asking a blessing, or ended without returning thanks. 'He had long cultivated,' he said, 'the habit of connecting the most trivial and customary acts of life with a silent prayer.' He took the Bible as his guide, and it is possible that his literal interpretation of its precepts caused many to regard him as a fanatic. His observance of the Sabbath was hardly in accordance with ordinary usage. He never read a letter on that day, nor posted one; he believed that the Government in carrying the mails were violating a divine law, and he considered the suppression of such traffic one of the most important duties of the legislature. Such opinions were uncommon, even amongst the Presbyterians, and his rigid respect for truth served to strengthen the impression that he was morbidly scrupulous. If he unintentionally made a misstatement - even about some trifling matter - as soon as he discovered his mistake he would lose no time and spare no trouble in hastening to correct it. 'Why, in the name of reason,' he was asked, 'do you walk a mile in the rain for a perfectly unimportant thing?' 'Simply because I have discovered that it was a misstatement, and I could not sleep comfortably unless I put it right.'

\* \* \* \* \*

Nor was it merely his own gentleness of disposition and the many graces of his charming helpmate that secured so large a degree of peace and happiness. Jackson's religion played even a greater part. It was not of the kind which is more concerned with the terrors of hell than the glories of paradise. The world to him was no place of woe and lamentation, its beauties vanity, and its affections a snare. As he gazed with delight on the gorgeous tints of the autumnal forests, and the lovely landscapes of his mountain home, so he enjoyed to the utmost the life and love which had fallen to his lot, and thanked God for that capacity for happiness with which his nature was so largely gifted. Yet it cannot be said that he practiced no self-denial. His life, in many respects, was one of constant self-discipline, and when his time came to sacrifice himself, he submitted without a murmur. But in his creed fear had no place. His faith was great. It was not, however, a mere belief in God's omnipotence and God's justice, but a deep and abiding confidence in His infinite compassion and infinite love; and it created in him an almost startling consciousness of the nearness and reality of the invisible world. In a letter to his wife it is revealed in all its strength:

'You must not be discouraged at the slowness of recovery. Look up to Him who giveth liberally for faith to be resigned to His divine will, and trust Him for that measure of health which will most glorify Him, and advance to the greatest extent your own real happiness. We are sometimes suffered to be in a state of perplexity that our faith may be tried and grow stronger. See if you cannot spend a short time after dark in looking out of your window into space, and meditating upon heaven, with all its joys unspeakable and full of glory. . . 'All things work together for good' to God's children. Try to look up and be cheerful, and not desponding. Trust our kind Heavenly Father, and by the eye of faith see that all things are right and for your best interests. The clouds come, pass over us, and are followed by bright sunshine; so in God's moral dealings with us, He permits to have trouble awhile. But let us, even in the most trying dispensations of His Providence, be cheered by the brightness which is a little ahead.'

It would serve no useful purpose to discuss Jackson's views on contrivial questions. It may be well, however, to correct a common error. It has been well asserted that he was a fatalist, and therefore careless of a future over which he believed he had no control. Not a word, however, either in his letters or in his recorded conversations warrants the assumption. It is true that his favorite maxim was 'Duty is ours, consequences are God's,' and that

knowing 'all things work together for good,' he looked forward to the future without misgiving or apprehension. But none the less he believed implicitly that the destiny of men and of nations is in their own hands. His faith was as sane as it was humble, without a touch of that presumptuous fanaticism which stains the memory of Cromwell, to whom he has been so often compared. He never imagined, even at the height of his renown, when victory on victory crowned his banners, that he was 'the scourge of God,' the chosen instrument of His vengeance. He prayed without ceasing, under fire as in the camp; but he never mistook his own impulse for a revelation of the divine will. He prayed for help to do his duty, and he prayed for success. He knew that

"More things are wrought by prayer  
Than this world dreams of;"

but he knew, also, that prayer is not always answered in the way which man would have it. He went into battle with supreme confidence, not, as has been alleged, that the Lord had delivered the enemy into his hands, but that whatever happened would be the best that could happen. And he was as free from cant as from self-deception. It may be said of Jackson, as has been said so eloquently of the men whom, in some respects, he closely resembled, that 'his Bible was literally food to his understanding and a guide to his conduct. He saw the visible finger of God in every incident of life. . . That which in our day devout men and women feel in their earnest moments of prayer, the devout Puritan felt, as a second nature, in his rising up and in his lying down; in the market place and in the home; in society and in business; in Parliament, in Council, and on the field of battle. And feeling, <sup>this</sup> the Puritan had no shame in uttering the very words of the Bible wherein he had learned so to feel; nay, he would have burned with shame had he faltered in using the words. It is very hard for us now to grasp what this implies. . . But there was a generation in which this phraseology was the natural speech of men.' Of this generation, although later in time, was Stonewall Jackson. To him such language as he used in his letters to his wife, in conversation with his intimates, and not rarely in his official correspondence, was 'the literal assertion of truths which he felt to be the roots of his being,' which absorbed his thoughts, which colored every action of his life, and which, from the abundance of his heart, rose most naturally to his lips.

From "Stonewall Jackson and the American Civil War," Chapter III.

"The schoolroom which had been the outcome of so much anxious thought and work was opened on June 18th of this year. (1863) Thring's speech on the occasion remains to illustrate the ends he kept in view, and how steadily he held to them:-

I know not what may be the feelings of the great company that has met here today in this noble building. That a power has been at work in this place all must see. These buildings are its outward sign; your presence here a testimony and a homage to it. We claim that testimony - that homage - distinctly and boldly as given to the cause of truth and true work - to that and to nothing else. This is the magic that in spite of all difficulties is doing what you see. No one can know the might of true work and faith in it till he tries. It is not genuius, - it is work and faith that prevails. Perhaps some may think that if

I chose I could tell an exciting story. It may be so. But this I know - story of our life here is very simple and as prosaic as it well can be. An earnest desire to work out truth and faith in truth against all odds; a belief that the young need not be false - that is all. My colleagues and myself felt sure that to educate without machinery for educating was a sham,, and that the result would be a sham and all false. Acting on this belief we began, and the rest of our life has mainly been one long series of laborious, commonplace days. Ten years ago, - just ten- this noble old foundation counted its twenty-five boarders and one house. You see today what a clear sense of honest work and patience can do with scarcely any external aid, and none of the glitter that usually dazzles mankind.....

Something also i woudl say to the school on the subject of school greatness. I have observed lately no unnatural desire to claim a position among English schools. How you cannot claim it. It must come. Indeed, we are very far from wishing that the school should come forward in the false ground of mere increase of numbers - which may be an increase of shame, for a mob is not an army - or of mere identity with other schools, which is not what has made us what we are. Yet be sure there is the means here of being great. Have you so soon forgotten the motto in your head room-

Self-reverence, self-knowledge, self-control,-

These three alone lead life to sovereign power.

Yes, power must come and there are two ways for it to come. Most of all, and first, the winning a character for truth and true honour. Most of all, that no lie in word or deed, no shams, no underhand deceits shall harbour here- nothing that will not bear the light. Let this be the school character, as I trust it is, and fear not, the school is great.

And secondly, though it is but an offshoot of this - the winning character for scholarship. There must be true, earnest, untiring work, and appreciation ff work, renown for scholarship and every one caring for that renown. Now we have had much individual excellence and

much success, but it is idle to expect that there can be enthusiastic power, the tenacious grasp, the bulldog perseverance, the eager grudging every moment as lost that is not clearly gained, the racer elasticity that belongs to a truly great school, if all from the lowest to the highest do not hang on the reputation of their champions, and kindle in them living power by the consciousness of all eyes being fixed on them. No school will reach its full stature till this universal feeling exists; no amount of deader work will make up for the loss of this living fountain of life and energy. Be then great, and fill out with daily growing power this fair temple of learning in which we are. Show yourselves worthy of it.....

"Who shall set a limit to the power that goes forth from here - those generations that so quickly pass out into the great English empire as a band of brothers? Who shall stop it? It will grow and grow, and be a witness in all lands. Then we look back a little and remember that a few years ago no language would have been thought too scornful to deride the possibility of what today is our reality, why should we doubt what is yet to come? Why should the prophecy of the little that remains be thought a vain dream - the prophecy that a few years yet onwards, and by God's blessing, when men think of their youth, and talk one with another of truth and honour and steadfast work, the name of the school shall rise readily to their lips, and deeds of patient endurance and a character hardly won for quiet, unassuming trustworthiness, shall fill with honest pride the hearts of those who then shall be able to say, "and I too was at Uppingham. Nothing is too great for the power of truth."

Drexel

# ADDRESS

TO THE

GRADUATING CLASS 1905

The Moses Taylor Hospital  
School for Nurses

SCRANTON, PENN.

MAY 25th, 1905

By

C. IRVING FISHER, M. D.

SUPERINTENDENT OF THE PRESBYTERIAN HOSPITAL  
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As we came this morning out of the noise and whirl of the city over the mountain into the valley and up to this hillside clothed in the freshest garb of early spring, and have enjoyed with your Superintendent the drive over your mountain boulevard, we have realized that you who have had your preparation in this hospital have had a source of inspiration which those who take their training in a great city have not. The "Inspiration of the Hills" is fully known only to those who have had it and miss it.



**W**E are living in an age of wonderful activity and progress. Investigators are diligently searching every field of knowledge for new things. These are contributing to the material prosperity of men and nations, but the truths and principles by which men meet their obligations to their fellow men each day of life, are as old as the Proverbs and have not been improved since the Sermon on the Mount.

I recall that, as a young man, I had returned to my home after a year in one of the Normal Schools of my native State. I was asked by a good deacon of the church to take charge of the Friday night prayer meeting. It was easier to say "Yes" than "No," and I said it. Before forty-eight hours had passed, however, my contract had in my mind assumed large proportions. I had never done such a thing and I began to feel that I could not, and so indicated to my mother. She thought a moment and (perhaps remembering the sacrifices that had been made to send me to school) said, "Well, people know that you have been receiving an education, and I suppose they expect that you can do some things."

In the years that have followed since, I have realized that the thinking of the next hour made that one of the most important of my life. It was a realization of the fact that advantages mean indebtedness—that opportunity means responsibility.

This is your Commencement Day. Behind you is the advantage time of preparation. Tomorrow begins the future of responsibility.

Every human life is summed up in *being*, and *knowing*, and *doing*; and these three are mutually dependent upon each other. What we *are*, determines in a measure what we *know*, because we are continually picking up those kinds of knowledge which we are looking for. What we *are* and what we *know*, determines what we will *do* under any given circumstances.

What we *are*, is primarily the resultant of what we have inherited from a countless train of ancestors; secondarily, it is what we have added from environment.

What we *know*, is the result of education which has drawn its supply from the whole past of human experience and research. Hence, our personal indebtedness is to all the human race, and its payment to all whom we may touch.

What we *may do* is determined by circum-

stances, and over much of the circumstance of life we have no control. Hence,

"Honor and shame from no condition rise."

But in the circumstance lies your opportunity, and what you *will do* with the opportunity depends upon what you *know* and what you *are*. | ✓

Now, what you are primarily you need not trouble yourselves about. Not that it is a matter of no importance. Even the physique often opens or closes paths of life, and one who has a fairly perfect frame and comely face has no mean gift; a cause for thankfulness, but not for pride.

It is a well known fact that, when seeking employment, the person with a handsome face and a well proportioned body has primarily a great advantage over the plain faced or deformed brother or sister. This advantage is quickly lost, however, if there is not real character behind. This original make-up, as a responsibility, belongs to God and your long line of forbears. What you gain from your environment, belongs to you and God, whose fatherly aid is always ready to help His children whenever with open heart they look to Him.

It is not, however, necessary or wise to think much about yourself. Look within

enough to assure yourself that the doors of desire and purpose are wide open on the side of truth, and goodness, and charity; and tight closed on the side of sophistry, and vulgarity, and selfishness. Then you will breathe in, from whatever environment, as it were the pure air of heaven and grow like the lily of the field, in self-forgetfulness, with "a heart at leisure from itself to soothe and sympathize." Then your real thought will be free to concentrate itself upon what you can know and what you can do. Your mind will not have to occupy itself with its own likes and dislikes. One of the most reassuring thoughts in life is that you do not "have to like" the things and people with whom you find yourself in contact. Nowhere in all the tests applied in Scripture to Christian character do I find a word about liking or disliking people or work. "Be ye doers of the word," and "Bear ye one another's burdens."

Neither will you often find yourself called upon to resent insults, for this type of mind is of the charity which "thinketh no evil," "is not easily provoked," and gains its dignity by ignoring rather than by resenting those seeming slights or abuses, which in others are oftener faults of manner than intentional injury.

Be then what you wish to seem. Have a clear ideal, and have it by all the means in your power often in your sight ; not, however, as a model for imitation, but rather that you may catch the true spirit, and be what you approve. Then live out your own self ; that which is really in you will flow out of its own accord, naturally ; while imitations are always difficult and constrained, giving real cause for suspicion and dissatisfaction.

You have been trained as specialists. This is an age of specialties. The whole field of human need has grown so wide, that it can be met in no other way. Yet a specialist who thinks that she needs to know only her specialty is a very narrow-minded woman, and as a woman and as a specialist will be a comparative failure.

Said a friend recently in speaking of two cousins who had taken nurses' training, "Sarah will doubtless give you the best technical care, but I would choose Maria to be with me every time. She knows how to get along with people, and she seems to be interested in you personally and in the things that interest you."

Said a patient to his doctor the other day, "Oh, doctor, it is good to have you here ; you

are such a comfort to me. You are more than a doctor."

So the nurse must be more than a nurse; she must be "neighbor" in the true scriptural sense of that word. Indeed the breadth of opportunity for real helpfulness, as you go into the homes where sickness and suffering have entered before you, is fitly compared to the "wideness of God's mercy, like the wideness of the sea." Life in every relation is open to your touch and influence.

Necessarily, in these years of hospital training, the emphasis has been laid almost exclusively upon the technical care of sick bodies, and means helpful to recovery. Incidentally, doubtless, your attention has been called to the importance of business-like methods in your business engagements and financial affairs. But what lies beyond these things?

Henceforth you must remember that your patients are not "cases;" they are human sisters and brothers, with needs of mind and heart as well as body, and to minister to the whole personality is to be your welcome privilege. A thinking brain and restless mind is suddenly shut up within the four walls of a sick room, and is hungry for customary food for thought. Within the stricken body is often an aching heart, and round about are dear

ones carrying a new burden of anxiety and grief.

There is much in the inner life of the home into which you, as an outsider, can not enter, and with delicacy of appreciation must carefully avoid even the appearance of observing. Family secrets which accidentally come to your knowledge should find in you a sealed tomb. And yet you fulfil but a moiety of your obligation, if you ignore this human side and confine your ministrations to the physical ailments only. Whether you can meet these needs or not, depends upon what you are and know. You can not help the hungry mind, unless you are yourself a thinking woman with a wide range of interest and resource. In this day of printed knowledge scattered broadcast, it will be only your own neglect or careless lack of discrimination as to what you read, if you are not fairly well informed in those matters which interest the world of to-day. With a broad, general intelligence you are prepared, when you find yourself shut into a sick room with a mind absorbed in one particular line, of entering into that bond of sympathy with your patient to your own advantage as well as his. Or, if your patient be shallow-brained and superficial, or with loose ideas of moral obligation, you have the chance

to while away the days of convalescence with reading which is both entertaining, and pure and ennobling in tone; for of such literature there is today no lack.

Especially can you pass over to the patient and family something from that knowledge in your own special line which they lack. You can often, as you work, freely explain the reasons for the things you do and the expert way of accomplishing the simple, necessary tasks of the sick room. You need not regard your obligation as only to your patient, but be glad to be interested and helpful in any little ailment of others of the household, and so leave the home wiser and more resourceful because of your stay in it. How is the world of tomorrow to be any wiser than the world of today, unless we, who have some knowledge, freely pass it on to those who have it not? You are indebted to some one for all you know. Pass it along and help the good work on.

Among the visiting physicians at the Presbyterian Hospital a few years ago, was one who was always especially welcome to the house staff. In an unassuming, friendly way he seemed to take the young men into his confidence, so that when he had pronounced his opinion on the patient and given his directions for treatment, they had thought it out with him and

had followed the steps by which he reached his conclusion. Every visit with him to the bedside was a distinct step forward in their medical education.

Be educators, but always without the appearance of posing as such; and be always learners, too. Always welcome new ideas, even though they come from outside the profession, and accept or reject on the balance of your own intelligent judgment. Do not forget that each age has shown that many things confidently believed in preceding ages were errors. The practice of surgery has been revolutionized within thirty years. Fools have sometimes called attention to truths which scientists have failed to see. There are many gaps in science which common sense must fill.

Keep good-tempered and calmly cheerful, and in every situation find reasons for being so. Nothing helps so much to lift the burden from heavy hearts as the presence of a spirit of steady, strong, self-reliant optimism, backed by well grounded reason. The more despondent or cranky is the patient, the more despairing and overwhelmed the friends, the more necessary is this spirit of quiet good cheer in the nurse.

Be honest with your patients and their friends. Very early in the days of my private

practice I learned that, as a rule, men and women meet the great crises of life with firmness and courage. I have witnessed a wonderful calmness and relief in a family when I had revealed that the end of the dear one was near, when suspense and dread had given place to certainty.

But do not assume the responsibility which belongs to the physician. It is not in your province to diagnose disease or prognosticate, nor to intrude sad or disagreeable facts for which you have not been asked. Yet, when face to face with a great uncertainty and dread, the patient and friends look to the doctor and nurse jointly for counsel and help—and the relation of the nurse is sometimes much closer and more personal of the two. Many questions come to her directly, and confidences are given which give her insight into conditions which the doctor can not see. Important business matters affecting the lives and happiness of many people may be involved, and often the expression of last wishes and last words is an unspeakable comfort to those who live on. Besides, people naturally think that they have a right to know all the facts when their own interests are at stake. The tactful nurse may be a great help to the doctor in shaping his policy in situations which are always delicate

and difficult. [This point of truthfulness in the face of a crisis is one where a radical difference of opinion exists.

Said one of my medical acquaintances—in substance: \* When I was taking my medical course it was impressed upon me that in most critical cases, it was unsafe to let the patient know his real condition, and often unwise to let the friends know it, and that when the physician's judgment so decided, any lie which would satisfy for the time being was preferable to the truth. I accepted this and for five years acted upon it. Then I changed my policy, and for fifteen years I have been truthful with my patients, and I have found it in every sense better, safer, wiser.

For you to take this attitude may cost something. It may bring you into opposition to the direct orders of the physician. A child was sick with Scarlet Fever. The room was upon the lower floor and the mother was taking care of other children elsewhere. When she gave up the sick child to the nurse, she stipulated that every day she was to walk beneath the window, and the nurse was to tell her the real condition of the child. There came a day when there were symptoms of heart failure.

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\*From address of Dr. R. C. Cabot of Boston, to Class of 1904, The Presbyterian Hospital.

The doctor said, "Do not tell the mother." The nurse replied, "But I must; I promised that I would tell her all exactly as it is." The doctor said, "If you do I shall never employ you again. I expect my orders to be obeyed." The nurse balanced it up in her mind and told the mother the fact. The crisis passed and the child recovered. The doctor said, "The mother might have been spared that needless anxiety." The intelligent mother said, "I knew that that condition was likely to appear. I placed my confidence in the nurse. If she had not told me and the child had died, I could never have forgiven her. She would have forfeited all claim to my trust." Situations like this you may be called upon to face. If you have thought them out beforehand, you will not be in doubt how to act, and you will gain tact from each experience.

A schoolboy being asked, "What is a lie?" said, "A lie is an abomination to the Lord, and a very present help in time of trouble." Not bad, when we consider that the "present" quickly ends, while the "abomination" remains long.

My advice is, do not obtrude hard facts unnecessarily. Leave that to the physician whenever you can. Help your patients and the friends to look at all contingencies from a com-

mon sense point of view. Believe in their intelligence and the essential strength of human nature to face truth, and brought face to face with the vital question, "Be honest."

Do not be hasty to resent criticisms of yourself and your work. You see yourself from within and know your motive and aim. Others see you from without, as it were in the abstract, and perhaps see something of which you are not aware; maybe an expression of face which is the reverse of your thought. Some years ago, I was quite taken by surprise one day when one of my managers told me that they had not been pleased with the feeling which I had displayed toward some suggestions of theirs. On the occasion referred to, I had said nothing and had only been conscious that the things proposed involved new relations the full significance of which did not at once take clear shape in my mind. The expression of my face at the time rightly interpreted would have shown only an effort to comprehend and not a thought of objection.

"O, wad some power the giftie gie us,  
To see oursel's as ithers see us,  
It wad from mony a folly free us."

Good intentions are not accomplished facts and will not be accepted as such. Study the criticisms and find out why they were made

and let them be your helps to self-improvement. "There is room at the top of the ladder," but the best of those who get there are those who have known in full measure the press of the great throng at the bottom, and who have worked elbow to elbow in self-forgetting sympathy with weary, suffering humanity.

\* "Hold no service as menial that is performed for the sick and suffering. Remember, moreover, that the trained nurse is no longer the luxury of the rich, but often the necessity of homes where strictest economy must reign, and where the nurse is rightly expected to be her own hand maid. The compensation of the nurse is often a serious strain upon the pecuniary resources of a family, and you will be compelled to exercise ingenuity, with small conveniences, to make the sick room the quiet clean, cheerful and well-ordered apartment that it should be. To accomplish this purpose, or to lighten the burden of anxiety and distress in the family, nothing that your hands have to do can soil them, and no service to which you have to give your personal attention can detract from the dignity of your office."

Have due consideration for yourself. If you enter into sympathetic relations with the household, you will seldom have any difficulty in

\*From address of the late Dr. W. H. Draper, of N. Y., to first class graduating from Presbyterian Hospital, May 15, 1894.

securing your hours of needful rest and recreation. When you begin to realize that you are losing control of your own emotions, that your hand is less steady than usual and your temper more irritable, know that your own body and brain are of human stuff, and must have times of recuperation if they are to do good work. Do not gauge your needs by anyone else, but judge for yourself intelligently, and so, by due moderation, attain the longest and highest usefulness.

The editorial advice in *Life* two years ago to college graduates seems to have some thoughts worth consideration: "Some things are still clear and sure, and one is, that there is more work to be done in our American world than there ever was before, and that somebody is going to do it. You will in due time get your chance at the jobs, and will doubtless do your share of the work, and if you like to work you will probably have your share of the profits and the fun. You don't know yet precisely what you are good for, nor just how good you are, but in time you will find out, and if only you will make the best of it and of yourselves, you will find satisfaction in life. Don't try to live some other man's life. Live your own. Don't pattern after Mr. Morgan. He is copper-fastened and has steel ribs. In the whole bunch of you

there is probably not one who is built like him. Don't pattern after Mr. Carnegie. You have not had his training. Such work as he has done is not for you, and you would not like it if it were offered to you. Don't pattern after Mr. Rockefeller. If you do, you will probably go to jail early in life, and die poor and not much respected. Mr. Rockefeller has a very rare form of ability. His kind of exploits are not for you. Don't even pattern after Mr. Roosevelt. One of him is enough. You would not make another; no, not if you practised ever so much. If he had patterned after anybody he would never have pulled out of the ruck.

Be yourself; as strenuous as you can, as successful as may be, but, please God, an honest gentleman always. The world—this country as much as any other—needs good men. It has all the grabbers, all the promoters, all the smart men, all the ‘smart sets’ it needs. It has an over supply of fools, sharers, speculators, idlers, degenerates and invertebrates. But it can take just as many more good people—men and women—with consciences, brains and backbones, as it can get. What you get will make a difference, but what you are will make vastly more difference, and that will determine what you do. You will make plenty of mistakes, but they won't hurt you if only

the man behind them is sound and true. The world looks full to you as you confront it. All the good places seem to be taken; all the rounds of the ladder seem crowded, especially the lowest. Have courage. There is room for you. Time will help you; experience will help you. You will certainly have your turn, and if, when it comes, you have qualified yourselves to take it, you will turn it to good account. You start with an advantage; a bigger advantage than all observers appreciate."

This was addressed to college graduates, most of whom had yet to find the line of their life work. Your profession is already chosen, and is one which exemplifies the fullest type of Christian service, in that it carries possibilities of most intimate, personal touch, with hearts most tender and responsive.

Answer the call of duty without question. It will frequently bring you into positions not of your own choosing, requiring all your alertness, tact and self control. It will sometimes bring you into touch with disagreeable, unreasonable and unlovely people, in places where there is hard work and little glory.

The picture which I have drawn for you is not a life of ease. Indeed, it can not be lived at all, except in the spirit of self-forgetting love. So entered upon and lived in, there is

no vocation more truly noble, and more richly paying in present consciousness of service rendered to humanity and so, to the Master of us all.









